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An Answer

To a printed BOOK, falsely Intituled, *A BLOW AT THE SERPENT.*

It being truly *A BLOW of the SERPENT*, lately published by one *Richard Coppin.*

Wherein, among many others, these following Heresies, and Abominable Errours of his, are briefly, and plainly confuted out of the Word of God.

1 That the Deitie of Christ was united to the sinful Nature of MAN, and consequently that his conception was impure.
2 That there is no Resurrection of the body.
3 That the pains of Hell are not eternal.
4 That there is no General Day of Judgement, but such a Temporal judgement only as befals MEN in this world.
5 That God will not destroy any MAN, but only Sin in MAN.
6 That all shall be saved, the Divel not excepted.
7 That the Humane Nature of Christ is not ascended into Heaven.

By EDWARD GARLAND M. A. and Minister of Gods Word at *HARTCLIP* in KENT.

Ut homo circa Mortem Phantasias videt, sic et Mundus in exitu suo multos patietur Errores. Chrysost. *in* Mat. Hom. 48.

2. Pet. 2. 1. 2. 3. But there were false Prophets also among the People, even as there shall be false Teachers among you, who privily shall bring in most damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.
And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.
And through covetousness shall they, with fained words make Merchandize of you, whose judgement now of a long time lingreth not, and their Damnation slumbreth not.

LONDON
Printed for *Philemon Stephens* in St. *Pauls* Church Yeard, 1657.

To the worſhipful his much honoured friend and kinſman *Robert Watſon* of *Friendsbury* in *Kent*. Eſq;

Worthy Sir,

Have read over Coppins *Book which you were pleaſed to leave with me. And I finde it to be a magazine of Hereſies, a* Pandora's *box full of dangerous poyſon, which Satan hath ſent him with into the world to infect the people of God. Indeed it is painted over with a golden title, for he calls it truth triumphing againſt falſehood, when there is ſcarce any thing of truth in it. But this is a common practiſe which ſuch Hereticks, of whom* Hillarie Ingerunt nobis primum nomina veritatis, ut virus falſitatis introeat, *they firſt ſet forth unto us the names of truth, that the poyſon of falſehood may enter now with them.* Hill. de Trin. lib. 6. *and* St.

Aug *who was well acquainted with theſe cunning practiſes, ſaith, that the promiſe of truth which they are continually making, is nothing but a vaile to cover their errours, or a goodly fore-gate for errours to enter in, ſtealing into the minde of the unskilful* Aug cont. ep. fundantur cap. 11. *wherefore St.* Paul *gives the Church of God an* Item *to beware of them,* Rom. 16. verſe 17, 18. *now I beſeech you brethren mark them, which cauſe diviſions, and offences contrary to the doctrine which ye have learned, and avoid them; for they that are ſuch ſerve not the Lord Jeſus Chriſt, but their own belly; and by good words and fair ſpeeches deceive the hearts of the ſimple. I did think him not worthy the anſwering (as indeed he is not) but becauſe I hear he hath done much miſchief to the Church of Chriſt, and drawn many proſelytes after him, I thought it not amiſs to borrow ſo much time from my imployment in the publick miniſterie, as to return an anſwer, hoping that it might reclaim ſome of thoſe that are gone aſtray, or elſe at leaſt ſettle thoſe who have not departed away, or confirm thoſe as have defended the truth againſt this uncircumciſed Philiſtin, of which number Sir, I underſtand*

ſtand you have been one, who with Mr. Maior *of* Rocheſter, *ſome worthy miniſters, gentlemen, Captains, and Commanders have laboured to ſtop the flood of errours, which this Serpent hath caſt out of his mouth. Sir I deſire you all not to be weary of well doing, your praiſe will remain in the Church of Chriſt, beſides, in due time ye ſhall reap if ye faint not.*

But Sir I conceive the beſt way to deal with this clamorous Heretick is not by extemporal ſpeaking, but by writing, let the arguments, anſwers, and replies be ſet down and ſetled on both ſides, and then the Church of Chriſt will eaſily judge that his doctrine is not from above, but from below: not from the father of lights, but from the father of lies, and forger of deluſions. Sir, I ſhall adde no more at preſent, then that I deſire the God of truth to eſtabliſh you in the truth, and to encreaſe your happineſs not only here on earth, but in the higheſt Heavens, which is the prayer of your obliged friend, and ſervant.

EDWARD GARLAND.

On J. L. and his Verſes prefixt to Richard Coppins *Heretical Book entituled (a Blow at the Serpent) truly, a Blow at the brazen Serpent.*

Scribimus indocti, doctique.

Like as a Black-brow'd *Whifler* to the *Play*
A masked *Poetaſter* leads the way.
J. L. or *John of Leydens* ghoſtly front
His Vizard is; it frights me to look on't,
And that dull *Ray*, ſhot from the *Fiery lake*,
Coppins new light, we for his *Link* may take.
Being thus prepared, up he raſhly climes
Parnaſſus foot, and belcheth forth his *Rimes*.
But with ſuch fortunate ſucceſs, be't known,
The *Ballet-makers* vote him, all, their own.
And joy their *Tribes* increaſe; when loe the *Priſe*,
He's but ſome old one in a new diſguiſe.
Mean while the *Nine*, and all *Apollos Court*,
Have ſentenced the bold *Intruder* for't.
(And that, becauſe he never ſlumbred on
Parnaſſus, or the Banks of *Helicon*:
Nor hath been dip't in the *Font-Caballine*;
Though in ſome, perhaps right *Aſinine*)
And all admire, that he ſhould have the face
To commence *Poet* with ſo little *Grace*.
When neither Art, nor nature ſeem to be
Concurrent in him unto *Poetry*.
What Stuffe hath he dropt from his *Gooſes quill*
To praiſe a *Subject* ſuitable, as ill?

Nec fonte labra prolui caballino, nec in bicipiti ſomniaſſe Parnaſſo memini, ut ſic repentè Poeta redirem. Auli Perſii prologo.

Had

Had learn'd *Eraſmus* been as void of wit,
And Art, when he the * *Praiſe of Folly* writ,
He would have wanted one to praiſe him too,
As both this *Poet*, and his *Author* do.
For what appears of *Wit*, or rather ſhame,
Is only the concealing of his *Name*.
Whereby we doubt, what *Soil* this *Mevius* yields,
Although, we know not the *Arcadian fields*.
But as the *Mountain* breeds, and teem's to light
The *ſillie Mouſe*, that nibbles out of ſight:
Some *Pelion* hath this *Pigmy Poet* born,
To Cant for *Baal*, and *Gods Church* to ſcorn:
To lurk in dark concealment, and revile
His *Miniſters* in a mad *Chem'rim's* Stile.
What doth his *Caution* fancy'd from the courſe
Of *Stars*, but ſhew he's *Lunatick* or worſe?
And, could he make an *Almanack*, his Strein
Would much out-rail old *Chem'rim Lilly's* vein.
The *Prieſts* ſhould ſurely have more wounds then any,
Nay then, the *Bloody naked man* by many.
But ſince, 'tis plain, *he* and his *Author* look
Up to the *Hoſt of Heaven*, (witneſs their *Book*:)
We can't but judge (were there no other Mark)
That he's a *Chemerim*, and this his *Clerk*.
Then let him (ceaſe the Bells, and) call no more
His *Rimes*, the *Songs of Sion*, as before.
Who ſings a libertie, that beſt will move
The looſe, and Senſual, *Family of Love*.
Nay *Lucifer* himſelf, with his black *Nation*,
Muſt needs be taken with his *great Salvation*.
And, were't noe impious *Paradox*, would ceaſe
To compaſs Earth his *Proſelytes* t'increaſe.
No * *Seers of Vanity* ſhould ever we,
Or *Diabolical* * *transformings*, ſee.
The *Spirit of Errour* would advance no more
Muncers, or *Iohn of Leydens*, on his ſcore.
Truth would triumph without *Antagoniſts*

* *Moriæ Encomium.*

Qui Bavium non odit amat tua Carmina Mævi. Hor. *Parturiunt Montes naſcitur ridiculus Mus.*

Deut. 4. 19.

* Ezc. 22. 28.
* 2 Cor. 11. 15.

At

At leſt, would ignorance not come i'th Liſts.
But, hence theſe *filthy Dreams*, which, to rehers;
Though with rebuke, will but defile a Verſe.
The *Golden Age* is paſt; and all things tend
To a rude *Chaos*, to a ſinful end;
Or elſe a new dark *Century* (what e're
New lights pretend) the Church may juſtly fear.
Do we not ſad approaches now behold?
When *Ignorance*, and *Blaſphemies* ſo bold:
When *Gods* own *Oracles*, and *Appellations*
Prophaned are by ſuch adulterations:
When uſ'd to cloth the *carnal ſence*, and *Pleas*,
Of *filthy Dreamers*, railing *Rabſhakeys*:
All dignities, and *Rights* divine, o're born
By *Hells* dark *Conclave*, and the *Chayre of Scorn*.
When as the names of Miniſter, and Prieſt
Are uſ'd, as terms of *Obloquy* and Teſt.
And they deſpiſed; though, as *Lights divine*
And *Stars* of greateſt magnitude they ſhine.
When all ſound Doctrins, cleareſt *Verities*
Religion, and all ſacred *Myſteries*
Obnubilated are by groſſeſt Lies.
When few do lay't to heart and fewer give
Their due aſſiſtance, that the *Truth* may live.
But ſtay my *Muſe* and break off thy *Complaints*
And leave the reſt to Cloſet-breathing *Saints*.

Difficile eſt Satyram non Scribere.

HENRY HUGFORD.

First

First, for the Title of your Book.

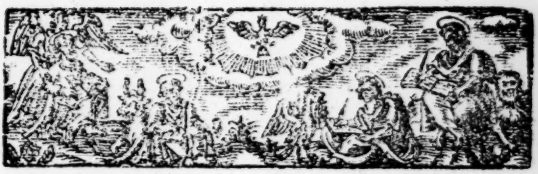
YOu call it [a Blow at the Serpent] when it may be more fitly termed a Blow of the Serpent; for none but the Serpent, or the ſeed of the Serpent would caſt ſuch a flood of black water to deſtroy the Woman and her ſeed.

Next, you ſay your Book is *written to appeaſe wrath.* When it is written to ſtir up wrath, not only the wrath of Men, who cannot but be moved, and grieved to hear your Blaſphemies, and Hereſies vented firſt in the Pulpit, and now printed; but the wrath of God againſt the land where ſuch Hereticks are ſuffered. *Reve.* 2. 14, 15. But I have a few things againſt thee, becauſe *thou haſt there them that hold the Doctrine of* Balaam, *who taught* Balac *to caſt a ſtumbling block before the children of Iſrael, &c. So haſt thou alſo them that hold the Doctrin of the Nicolaitans, which thing I hate.* And in the 20th. verſe of the ſame Chapter.——*Notwithſtanding I have a few things againſt thee, becauſe thou ſuffereſt that Woman* Jeſebel, *which calleth her ſelf a Propheteſs, to teach and ſeduce my ſervants to commit fornication, &c.*

Laſtly, you would make the world believe by prefixing

that verſe of the ſpirit, *Rev.* 2. 10. [*you ſuffer for the Teſtimony of Ieſus.*] When it is for diſhonouring the name of *Jeſus*, as will appeare by the enſuing diſcourſe. Wherefore you have juſt cauſe to fear the things that you ſuffer, for it is not [the Divel (that) hath delivered you into Priſon] except it be becauſe he hath ſet you to work) but the Magiſtrate, who is appointed, not only for the praiſe of them that do well, but alſo for the puniſhment of them that do evil. Repent therefore and be converted, leſt you go from one Priſon to a worſe, even to the Priſon of the Damned, out of which there is no Redemption.

The



THE *ANSWER TO HIS EPISTLE.*

Dated from the Priſon at Maidſtone.

YOu begin with a *Noverint Univerſi* [be it known unto all that know me.]

But without all peradventure it is a counterfeit Deed, and the Conditions are forged: God never made them, nor doth he allow of them, neither hath he ſet his hand and ſeal to ſuch accurſed Hereſies.

As to maintain that [*the divine Nature was united to the ſinful Nature of Man*] and ſo make the ſecond Perſon in the Trinity a Sinner, and thereby (as much as in you lies) raſe the very foundation of Religion; for if he had been ſo, he could not have been a Sacrifice to take away ſin; but would have needed himſelf to be purged, wherefore before the ſecond perſon in the Trinity was united unto the nature of the Virgin, the holy Ghoſt did ſeparate that ſubſtance whereof the humane nature of Chriſt was framed from the leaſt ſtain of ſin.

Secondly, to ſay that all the Scriptures are an Allegory:

and ſo overthrow the whole Hiſtory of the Bible, the Creation, Redemption, and Salvation of Man. An Allegory is, when one thing is ſpoken, and another underſtood, but in the Hiſtory of the Bible the very ſame thing which is ſpoken, is to be underſtood, except it be when it is contrary to the *Analogy* of faith, or the Rule of Manners. What? becauſe St. *Paul* made an Allegory of *Abrahams* having *Sarah* & *Hagar* doth it follow that all the Scriptures are Allegories? Or becauſe that was an Allegorie, may we believe there was no ſuch Hiſtorie?

Becauſe the Rock was called Chriſt, as in the 1. *Cor.* 10. 4. doth it therefore follow there was no ſuch Hiſtorie as of the Rock in *Numb.* 20. the like may be ſaid of many more.

Allegories do not therefore overthrow the Hiſtory, but confirm it. 'Tis then God never conſented to your Conditions, though you have preſum'd to ſet to his name.

You ſpeak much in your own praiſe: [that you have been faithful in the acknowledgement of this Myſterie.]

You might have remembred, that *propria laus ſordet*, and that commonly, when a man beareth witneſs of himſelf, his witneſs is not true. *John* 8. Therefore you ſhould rather have followed *Solomons* counſel. *Prov.* 27. 2. Let another man praiſe thee, and not thine own mouth.

For the myſtery you ſpeak of, it is not the myſterie of Godlineſs, but the myſterie of iniquitie. You do in effect deny the *Trinity*.

You ſay [it is but one God manifeſting himſelf under various appearances] when the Deity is one in eſſence, and in that eſſence there are three diſtinct Perſons, or ſubſiſtences, the *Father*, the *Son*, and the *Holy Ghoſt*, as appears in Chriſt's Baptiſm. The Father ſpeaks from Heaven, the ſon ſtands in the water, the *Holy Ghoſt* deſcends in the likeneſs of a Dove.

You boaſt [you give to God and man their due, when you Rob both God and man of their due: Man of the Reſurrection of his body, and Chriſt of his Seſſion at the right hand of God, the greateſt dignitie that Humanitie is capable of *Ephe.* 1. 20.

You

You are only kind unto the Divel, and would put him in hope (if it were poſſible) of Salvation; but though peradventure you may perſwade your followers to believe it, yet the father of lies will not credit it; if he did, he would not have cried out, *torment me not before the time.*.

You ſay that [God hath been with you to make ſweet and pleaſant your ſufferings, and *Impriſonment* to you.]

It is a fearful judgement, when God gives up men ſo far to believe their own lies, that their own Poyſon becomes pleaſant and delectable unto them; and that he doth this, we find 2. *Theſ.* 2. 10, 11, 12. *Becauſe they received not the love of the truth, that they might be ſaved: God ſhall ſend them ſtrong deluſion, that they ſhould believe a lie: That they all might be damned, who believed not the truth, but had pleaſure in unrighteouſneſs.*

You boaſt of the ſufferings, as for the truth; when they are for your abominable Blaſphemie, and bearing witneſs to lies, for denying Chriſt Aſſention, Seſſion, and the general day of judgement in that ſenſe which the Scriptures deliver them unto us, we know there are *Pſeudomartyrs* as well as true *Martyrs*; and as God comforts and ſupports the one, ſo the Divel deludes and deceives the other, for it is manifeſt to all ſober Chriſtians that read your Book, you ſuffer not as a *Martyr*, but as a Malefactor, for rotten and deteſtable Hereſies.

You complain, [ſome have revil'd you, as a Blaſphemer] (you ſhould have ſaid rebuk'd you.)

What they have done I know not, but I am ſure it is their duty to warn their ſheep to beware of the Wolf (our Saviour himſelf hath done it. *Beware of falſe Prophets that come unto you in Sheeps cloathing but inwardly they are ravening Wolves.* *Mat.* 7. 15.) and if they neglect to do it, and the Sheep periſh, *they ſhall anſwer for their blood.* *Eze.* 3. 20. But if they do it, and the Sheep be ſlain, *the Shepherds ſhall deliver their own Souls.* *Ez.* 33. 9.

And certainly a more dangerous Wolf or Heretick was not

in the Church from the dayes of the Apoſtles, until this time: What do I ſpeak of one; if *Pythagoras's tranſmigration* of ſouls could captivate my belief, I ſhould not judge unreaſonably, ſhould I judge that the ſouls almoſt of all the former Hereticks were tranſported into you; for not any one of them maintained ſo many damnable opinions. God give you a ſight of your ſin, and grace to repent; that if it be poſſible the ſin of your heart may be forgiven you.

As for your Book, it is a Labyrinth of errours, and you your ſelf a blind guid, that run headlong into the pit of perdition, and draw others after you.

For the Aſperſions which you and your deceived followers caſt upon us the Miniſters, we regard them not: It is an honour to be evil ſpoken of by ſuch companions, eſpecially for the truth, and for righteouſneſs-ſake. But we ſhall leave our cauſe to God, and pray with the *Pſalmiſt* (*Pſal.* 35. 1.) plead thou our cauſe, O Lord with them that fight againſt us (and *Pſal.* 27. 12.) Deliver us not over unto the will of our enemies, for falſe witneſſes are riſen up againſt us, and ſuch as ſpeak wrong.

Before I enter upon this diſputation, it will be requiſite to ſay ſomewhat of Blaſphemie; becauſe it is much ſpoken of in the enſuing diſcourſe.

To Blaſpheme God, is to detract from his ſacred majeſtie, to offer injurie to his holy name, and diſhonourable, and reproachful ſpeeches, the ſin of *Pharaoh*. *Exod.* 5. 2. the ſin of *Rabſhaketh* 2. *Kin.* 18. the ſin of the *Iſraelitiſh* womans ſon. *Lev.* 24. 10. The puniſhment of this ſin was death; when it was manifeſt and notorious. *Lev.* 24. 16. *Dan.* 3. 29. This ſin is committed three wayes. Firſt, when that is aſcribed unto God, which is repugnant to his nature, as if any ſay he is corrupt, or ſubject unto evil affections. Secondly, when that is taken from him which is proper unto him, as when any ſhall ſay God is not merciful, good, juſt, &c. Thirdly, when that is attributed to the creature, which is proper to the Creator; as when any ſhall ſay the Angels made the world; or that a meer man can forgive ſins. Or

if

if any ſhall aſſume to himſelf, the name of the *Meſſias*; as did the falſe Prophets, &c. moreover, I may adde that Hereſie is Blaſphemie, and that Hereticks are Blaſphemers. Firſt, becauſe they manifeſtly oppoſe the truth, and ſo God, who is *prima veritas*, upon which account St. *Paul* condemns *Hymineus* and *Alexander*. 1. *Tim*. 1. 20. Secondly, becauſe they make God the Author of their lies; by wreſting his word to confirm their errours; which is the property of *Satan*, the patron of lies. Thirdly, becauſe they ſet Gods ſtamp upon their counterfeit mettal; telling the people it is Gods gold, when it is no other then Satans droſs, of moſt of which this Heretick is guiltie; as will appear by the enſuing diſcourſe: theſe things premiſed I proceed.

[Chriſt, (*who knew no ſin*) (you ſay) took part of mans fleſh, and blood, which was ſinful]

Again, you ſay [*Chriſt took upon him the ſinful nature of all that ſinned.*

By Chriſt it ſeems you mean the Deity: And by ſinful nature you mean his Humanitie; for what elſe can be your ſenſe.

Which *Propoſition* is both falſe and Blaſphemous; for the Holy Ghoſt, in the conception ſanctifi'd the *Maſſe*, whereof Chriſt was made, and ſeparated it from ſin. *Luke* 1. 35. *The Angel* (ſaid the *Holy Ghoſt*) ſhall come upon thee, and the *power* of the moſt *High* ſhall over-ſhadow thee; therefore alſo that holy thing, *which ſhall be born of thee, ſhall be called the Son of God.* The holy thing, which ſhall be born of thee, implies he was holy before he was born.

And this was done upon ſpecial cauſe. Firſt, that it might be joyned to the Perſon of the *Son*, which could not have been, if it had been defiled with ſin.

Secondly, *Chriſt* was a *Saviour* as he was both God and man: If he had been ſinful himſelf, he could not have ſaved others; but ſhould have ſtood in need of a *Saviour* himſelf; therefore the humane nature of Chriſt was not polluted with Original ſin, but was ſanctified.

And

And this ſanctification hath two parts. Firſt, the ſtoppage to the propagation of Original Corruption, and the guilt of *Adams Sin*; which was on this manner: God in the beginning ſet down this order concerning man, that what evil or defect he brought upon himſelf, he ſhould derive the ſame to every one of his Poſteritie begotten of him, and accordingly when any father begets his Child he is in the place of *Adam*, and conveys into it, beſide the nature of man, the very guilt and corruption of nature; now, for preventing this evil in Chriſt, God provided in great wiſdome, that he ſhould be conceived by the *Holy Ghoſt*, without any generation by man, and by this means he took the ſubſtance of the *Virgin Mary*, and not the guilt and corruption of the ſubſtance.

Secondly, as your propoſition is falſe, ſo it is blaſphemous; for you charge *Chriſt* with Original ſin; for as the ſoul and body make but one man: So the divine and humane nature make but one *Chriſt*, not the divine nature alone, as you erroneouſly ſuppoſe.

r 23. You ſay [the *S*on proceedeth forth from the father.]

Which is a groſs errour; for the Son is begotten of the father, the three Perſons being diſtinguiſhed by theſe three properties: Paternitie, filiation, and proceſſion: The Father begets: The *S*on is begotten: The Holy Ghoſt proceeds, and theſe muſt not be confounded. Whereas you urge the 16. of *John* verſe the 28. you miſtake the words. The Text is. *I came forth from the Father, and am come into World.*

Cap. 2. Page 7. 8. You ſay [that all men ſhall be ſaved, and that there is redemption out of Hell (even for the Divels] for you except them not; which falſe Aſſertion is ſo ſtrongly confuted out of thoſe two places of Scripture. *Mark* 16. 16. And *Mat.* 25. 31. urged by Mr. *Roſwel*, that you are not able to anſwer it.

Page 8. You farther ſay [I do alſo ſay that the righteous ſhall have everlaſting life, and the wicked ſhall have everlaſting Torment; but that doth not prove, there is no *S*alvation,

or

or Redemption out of Hell; for the word everlaſting, doth ſignifie ſuch a diſpenſation or adminiſtration of God to man.

Which is an abſurd expreſſion; let me help you to a better, though it will not help you in the maintaining of your error. Everlaſting doth ſignifie *Perpetuitatem periodicam, et Perpetuitatem abſolutam*, and you might ſay, it ſignifies here *Perpetuitatem periodicam*; but this would be as falſe, as the other is abſurd: For in the ſame ſenſe that God promiſes eternal life to the Sheep, in the ſame ſenſe he threatens eternal puniſhment to the damned, but he promiſes eternal life abſolutely to the Sheep, and therefore threatens eternal puniſhment abſolutely to the damned. The Text is, *et abibunt iſti ad ſupplicium æternum, juſti vero ad vitam æternam*, ſo there is the ſame perpetuitie to both, and the Scales go equally.

I will adde two places of Scripture more, the 1. *Mark* 9. 45, 46. *and if thy foot offend thee cut it off: It is better for thee to enter halt into life, then having two feet, to be caſt into Hell, into the fire that never ſhall be quenched: Where their Worm dieth not, and the fire is not quenched.* Mark the words, he call's it their Worm, and this their Worm never dies, and wherefore their Worm? Becauſe it torments them: And to ſhew the certainty of it, our *Savieur* repeats it three ſeveral times in that Chapter.

The ſecond is *Luke* 16. 26. where *Abraham* tells *Dives*, between us and you, there is a great Gulf fixed, ſo that they, which would paſs from hence to you cannot, neither can they paſs to us, that would come from thence, a *Caſmos*, a fixed *Caſmos* never to be removed, and which ſhall for ever keep them aſunder, which ſome expound to be Gods eternal decree.

Now where is your boaſting, where is your triumphing; if you have any Scripture that makes for your purpoſe, produce it: We have produced Scripture ſufficiently, and ſuch proofs as neither you nor any of your family can ever anſwer; yet more ſhall be produced upon the ſame occaſion in the ſecond

disputation. You urge to prove your wicked errour Christs local descension into Hell, what if I should grant it, because it is the opinion of many learned Protestant Divines, what would this make for your purpose? They held, he went *ad Triumphandum* to triumph, (grounding their opinion principally on *Phil.* 2. 10.) you *ad patiendum* to suffer, which is against Christ's *Consummatum est* it is finished. Because Christ descended and returned as a Conquerour, doth it follow, that the Divels and the damned shall return, who are Malefactors. Also Christ laid down his life for his Sheep, are the Divels and the damned any of the Sheep of Christ? You quote a place out of *Amos* 9. 2. *Though they dig into Hell, thence shall mine hand take them, though they climb up to Heaven, thence will I bring them down, though they hide themselves in the top of* Carmel, *I will search and take them out thence, &c.* Which place is nothing to your purpose; for the meaning is, no place should hide them from the revenging hand of God, except they repented.

But one thing more you speak there of a dispensation. What manner of dispensations to go to Hell? There needs no such dispensation. *Facilis descensus averni*, broad is the way, certainly you mean a dispensation to come from Hell; and then the Pope or your self must grant it; but he grants dispensations only from *Purgatory*, and so it resteth upon your self: and if you have such a faultie, why do you suffer them to lie in those flames? It argues little charitie in you.

You are charged by Mr. *Reswel* for saying, that a mans good works do him no good, and his evil works no hurt; and in your answer I finde this of truth. [That when we have done all we can, we must acknowledge our selves to be unprofitable servants,] and indeed so we are; yet he that commanded us to acknowledge that we are unprofitable servants: in the same place commands us to do what we can. To strive to enter in at the strait Gate: To give diligence to make our calling and election sure, for the pennie is not given

given to those that stand idle in the Market-place, but unto those that labour in the Vineyard.

Further, though good works be not *causa regnandi*, yet are they *via ad Regnum*, and therefore God hath prepared them to walk in *Ephe.* 2. 10.

In the third Chapter I finde so great *Blasphemie*, *Non-sense*, and confusion, that I should hold my self disoblig'd to an answer, or confutation; but that, where I am commanded *not to answer a fool in his folly*, *lest I should be like him*: There am I commanded also, *to answer a fool in his folly*, *lest he be wise in his own conceit*: Pro. 26. 4, 5.

First Blasphemie, you say [*Christ is at the left hand of God.*] Chap. 3. Page 11. Which is horrible Blasphemie: For as the right hand doth signifie *Summam Gloriam* the highest glory: So the left hand of God doth signifie *summam miseriam*, the greatest misery, which to maintain that Christ is in, is most repugnant to the Scriptures. *Ephes.* 1. 20, 21. *Col.* 3. 1. *Psal.* 16. 11. *Rom.* 8. 34. *Mat.* 16. 9. It is a metaphorical expression, borrowed from the gesture of Princes, who when they mean highly to honour any man, set him at their right hand according to that of the *Psalmist*, *Psal.* 45. 9. Upon thy right hand did stand the *Queen* in gold of *Ophir*. And we read that *Solomon* did set his Mother at his right hand. 1 *Kings* 2. 19.

Augustin interprets sitting at the right hand, after this manner: *Sedere est judiciariam potestatem habere, ad dexteram Dei esse, est in summa beatitudine esse, sicut ad sinistram in summâ Miseriâ.*

To sit is to have Judiciarie power, to be at the right hand of God, is to be in the highest degree of happiness, as at his left hand, in the greatest miserie.

But who can better expound it, then St. *Paul*, who was led by the Spirit of Christ, *Ephe.* 1. 20, 21, 22. *God hath highly exalted his Son, and placed him at his right hand in Heavenly places*, where he shews the exaltation of his Humane nature to the highest degree of blessedness that it can be capable of: *He hath put all things in subjection under his feet,*

and that *propter Mortem Crucis*, becauſe he became obedient to death, even the death of the *Croſs*. *Phil.* 2. 8, 9.

Page 11. Your *Allegorical* fancy is as far different from the truth, as a Goat is from a Sheep, or an Aſſe from a rational man.

Secondly, Non-ſenſe in the contents of your third Chapter, as all that read it cannot judge it otherwiſe.

Thirdly, Confuſion, in turning the Holy Scriptures into Allegories, where they are to be underſtood literally, and ſo overthrow the meaning of the Holy Ghoſt.

Diſput. 2.

Page 15. You begin with truth as *Pilate*, and yet you go about to crucifie it, you aſſume unto your ſelf the name of a light, as the *Phariſees* did, and yet our Saviour calls them blind guides that went into the ditch themſelves, and drew others after them.

You tell Mr. *French* you are not of his Spirit, and I believe ſo too, for he defends the truth, and you maintain falſehood.

Neither are you of the ſpirit of Chriſt, for he hates the doctrine of the *Nicholaitans Rev.* 2. 15. you hate no mans opinion, as you declare *page* 15. a difference then, for there is the ſpirit of Chriſt, and your ſpirit, they are not the ſame.

Page 16, 17. Here I meet again with two Hereſies diſputed of, and confuted before, and therefore I ſhall not need to adde much.

The firſt is, that the deity of Chriſt was not only united to the nature of man, but to the ſin of his nature, which is as impoſſible, as for two contraries to agree together in the ſame ſubject, puritie, and uncleanneſs. Righteouſneſs, and unrighteouſneſs: Light and darkneſs.

He was a perfect man in all things, ſin excepted. *Heb.* 4. 15. We have not an high Prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we were yet without ſin. And *Heb.* 7. 26, 27. for ſuch an high Prieſt became us to have who is holy, harmleſs,

harmleſs, undefiled, ſeparate from ſinners, and made higher then the Heavens. Who needed not daily as thoſe high Prieſts to offer up ſacrifice, firſt for his own ſin, and then for the peoples. And what can be more plaine, that he was without ſin clearly, as the other high Prieſts were not without, they having need, he having none.

Again, he took upon him the nature of man; but not the ſin of his nature. Sin and concupiſcence are not of the nature of man; but an hereditary diſeaſe that ſticks unto his nature as doth the Leproſie: For indeed if it had ſtuck to his nature, he could neither have been a Prieſt, nor a ſacrifice.

Not an high Prieſt, for ſuch an high Prieſt it becommed us to have who was holy, as in that Text of *Heb.* 7. 26.

Not a ſacrifice; for that muſt be without ſpot, that muſt take away ſin: And ſo was Chriſt. *John* 14. 30. *The Prince of this world had nothing in him.* 1. *Pet.* 1. 19. *A lamb without blemiſh and without ſpot.* 1. *Pet.* 2. 22. *Who did not ſin.*

And whereas you object he bore our ſins in his body on the Tree: you could not have brought any place, that makes more againſt you. Mark the words. He bore our ſins, not his own: We were the principals. He was but our ſuertie: He ſuffered not for himſelf; but according to that of *Daniel* 9. 26. *The Meſſias ſhall be ſlain for his people.*

You urge moreover that place. *He hath made him to be ſin, that knew no ſin, that we might be made the righteouſneſs of God in him,* which makes nothing for your purpoſe, rightly underſtood: For he made him ſin by imputation: God imputed his righteouſneſs to us, and our ſin to him: I have ſhewed you before how he was conceived by the *Holy Ghoſt*, not begotten by man. 2 Cor. 3. 21.

Here we are come again to that old exploded Hereſie of *Origen*, which hath been anſwered already, and that enough to the ſatisfaction of any good *Chriſtian*; yet becauſe I meet with it again, I ſhall adde ſomewhat more.

God doth threaten eternal puniſhments, as he promiſes eternal bleſſings, as in that Text of *Mat.* 25. 46. before ſpo-

ken of. Which Text runs thus in the Original Καὶ ἐπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον. Here the word αἰώνιον, which signifies eternal, you see, is the Epithite for the future condition both of the righteous and unrighteous, and though the English translation render it by two several words, as eternal and everlasting, yet their force and meaning is the same, and signifie the same. And here me thinks, this one passage might discover to the weakest, and most ignorant follower of your errours, what a perverter of Scripture you are.

But for all this, you have the face to tell Mr. *French*, that this Text proves it not, and tell him that you had answer'd it before, but let us see how you have answer'd it before.

Page 8. Your answer was, [that the word everlasting did signifie a dispensation, or administration of God to man,] which as I told you before, is an absurd expression; your meaning is (as you have somewhat exprest your self in the beginning of the eighteenth Page) that it signifies such a perpetuitie, as is not absolute, but hath a Period.

Captain *Smith* very seasonably charg'd you to prove it hath such a signification. You instance in the *Covenant* God made with *Abraham*, which was called an *Everlasting Covenant*. Your words are.

Page 9. The *Covenant which God made with Abraham*, was called an everlasting Covenant [and this Covenant upon these conditions did last but for a time, for we read that God did afterwards make a new Covenant with us, that should never be ended.]

To this Mr. *French* replied, I deny that the Scripture you brought out of the 17. of *Genesis* is taken in your sense. For that was an everlasting Covenant: And indeed so it was; therefore the pains of Hell are eternal, that is, have no Period.

To this you say. [Sir you say nothing but what your brother *Roswel* had said before, which I then answer'd, and you understand not; for the first everlasting Covenant, as to the conditions thereof, which were the works of the Law,

Law, had an end, as to us, when God made a new covenant with us upon better conditions without end.]

Oh Monſtrum horrendum cui lumen ademptum. Oh blind deceived deceiver to ſay, that the covenant God made with *Abraham* was a covenant of works, when it was a covenant of grace, as the Scriptures every where prove; but eſpecially. *Rom.* 4. and in that *Chapter* eſpecially the 16 Verſe. Therefore it is of faith, that it might be by grace, to the end the Promiſe might be ſure to all the ſeed of *Abraham*, who againſt hope, believed in hope, and therefore faith was imputed to him for righteouſneſs. And again, in the 7. to the *Gala.* *Abraham* believed, and it was imputed to him for righteouſneſs. I ſee you do not underſtand what the Covenants are. I ſhall briefly tell you therefore.

Gods Covenant is his contract with man, concerning the obtaining of Eternal life upon a certain condition.

This Covenant conſiſts of two parts; Gods promiſe to man, and mans promiſe to God.

The promiſe of God is that whereby he bindeth himſelf to man, if he perform the Condition.

Mans promiſe to God is, that whereby he voweth his Allegiance unto his Lord, and to perform the condition between them.

Again, there are two kinds of this Covenant. Firſt, the covenant of works, and the covenant of grace, *Jerem.* 31. 31, 32.

The Covenant of works, is Gods covenant made with condition of perfect obedience, and is expreſſed in the Moral Law.

The Moral Law is that part of Gods Word which commandeth a perfect obedience from man, as well in his nature as in his actions, and forbiddeth the contrary *Rom.* 10. 5. and 1. *Tim.* 1. 5.

The Covenant of grace is that part, whereby God freely promiſing Chriſt and his benefits, exacts again of man, that he would by faith receive Chriſt, and repent of his ſins. *Hoſ.* 2. 18, 19. *Eze.* 36. 25, *Mala.* 3. 1. And this covenant though

it

it be one in ſubſtance, yet it is diſtinguiſhed into the old and new Teſtament, or covenant.

The old *Teſtament*, or covenant is that which in *Types* and Shadows prefigures Chriſt to come, and to be exhibited. The new *Teſtament* or Covenant declareth Chriſt already come in the fleſh, as it is apparently ſhewed in the Goſpel.

The Goſpel is that part of Gods Word which contains a moſt worthy and welcome meſſage; namely, that mankinde is fully redeemed by the blood of Jeſus Chriſt the only begotten Son of God, manifeſted in the fleſh: So that now, for all thoſe that repent, and believe in Jeſus Chriſt, there is prepared a full remiſſion of ſins together with Salvation and life everlaſting. *John* 3. 14, 15. *Acts* 10. 43.

Thus have I ſhewed you what the Covenant is, and the difference which, it ſeems plainly, you your ſelf did not underſtand, though you taxed another for ignorance.

But now the Divels and damned are out of this Covenant: they are under the curſe, they cannot repent, they cannot truly believe, they are hardned, and therefore no hope of Salvation to them.

In the next place of your errours, and abominable abſurd ſhifts to maintain them, you have found out a prettie diſtinction of everlaſting.

You ſay [when everlaſting, and the words *for ever* are mentioned ſingly, they ſignifie a time which ſhall have an end; but when they are ingeminated, or repeated, as from *Everlaſting to Everlaſting*, or *for ever and ever*, then they ſignifie Eternitie, or a time without end] or to this purpoſe page 18.

Your own words ſhall confute your errour, your tongue ſhall make you fall; for if you read *Apoc.* 14. *Verſe* 11. you ſhall finde that they that worſhip the beaſt are tormented with fire and brimſtone. And the ſmoak of their torments aſcend for ever and ever, *habemus confitentem*, that the pains of Hell are perpetual, becauſe they are ſaid to endure for ever and ever.

Your next anſwer contains ſuch horrible Blaſphemie, that it

it deſerves rather a reply from the hand of the Hangman, then an anſwer from the Pen of any man.

You ſay, (and I tremble to repeat it) [that Hell fire, (not only) is as eternal as *God* (but that) *God* himſelf is that conſuming fire] *viz.* of Hell. A moſt damnable aſſertion, which is all one, as to ſay, that *Summum bonum* is *Summum malum*, that he who is the chiefeſt good and happineſs, it ſelf is the chiefeſt evil. And Hell fire it ſelf, which was made for the Divels and the damned. *Mat.* 25. 41. For what can it be elſe: let the expoſition be what it will, the Playſter will be too narrow for the Sore. Page 18.

God is ſometimes compared, in the Scripture, unto a conſuming fire, to ſhew the greatneſs of his anger againſt ſinners, and that except they repent he will burn them up, and conſume them, as a fire conſumes the Wood, the Chaffe, the Stubble; but I never heard before, that God was ſaid to be Hell fire, and I hope ſhall never hear it again.

You ſaid abſurdly [that David was in Hell, even while he was upon the earth,] underſtanding Hell locally (as I underſtand, for why elſe ſhould you urge it here) which cannot be. A body cannot be in two places at the ſame time.

Secondly, you quote the 88. *Pſalm* 6, 7. 'tis common in the Scriptures, for the Spirit of God to uſe *Hyperboles*, that is, tranſcendent kinds of ſpeaking, as it is ſaid, that there were among the *Canaanites* Cities walled up to Heaven, that is, the Walls were very high. So when the greatneſs of the miſeries, afflictions, and troubles of Gods Children is ſet forth, it is compared unto Hell. *Ion.* 2. 1, 2. Then *Ionas* yrayed unto the Lord his God out of the fiſhes belly; and ſaid, *I cried by reaſon of my affliction unto the Lord, and he heard me; out of the belly of Hell cried I, and thou heardeſt me.*

You mention that place in the 1. *Cor.* 3. 10, 11. nothing to the purpoſe; for that fire there mentioned, is to trie Doctrines that are built upon Ieſus Chriſt the foundation, the true corner ſtone, whether they be Gold or Silver; Hay, or Stubble; if they be of the firſt ſort, they ſhall abide, if of the ſecond they ſhall burn and vaniſh. Now this fire is not

the fire of Hell, nor of Purgatory, (as the Papists hold) but the fire of Gods Word, or the spirit working by the Word; which by the light thereof, that is as clear as the day, when once it ariseth in our hearts, doth manifest and declare what is Silver, what is dross. If any mans work abide he shall receive a reward. *Dan.* 12. 3. *They that be wise, shall shine as the brightness of the Firmanent, and they that turn many to righteousness as the Stars for ever and ever.*

But if his Work burn he shall suffer loss. *Mat.* 5. 19. He *shall be accounted least in the Kingdome of Heaven*; yet if he have kept the foundation he shall be saved, yet as by fire. He doth not say by fire, but (*as*) by fire, that is, by afflictions, which are compared to fire, 1. *Pet.* 4. 12, 13. for by them God shall correct him, and cause him to see his errour. *Before I was afflicted, I went wrong*, saith David *Psal.* 119. 67.

And in *Iob* 33. 14, 15. God speaketh once, yea twice, yet man perceiveth it not. He openeth his eyes by correction, that he may keep back his soul from the Pit. And this I conceive is the meaning of the spirit of God in these expressions.

Thirdly, you urge that place of *Hos.* 13. 14. *I will ransome them from the power of the Grave, &c.* To which I answer. First, there is a civil death, when men are so overwhelmed with miseries, that they seem to be dead and buried whilest they are alive.

The Prophet fore-tells, that they should be brought into such a condition for their sins; and yet God should deliver them out of it, when they repented, which came to pass; for they were delivered into the hands of *Nebuchadnezzar*, and after delivered by the Edict of *Cyrus*.

But who can better expound the Prophet, then the Apostle, 1 *Cor.* 15. 54. who expounds it of the Resurrection. So when this corruptible shall have put on incorruption, and this Mortalitie shall have put on immortalitie; then shall the saying be brought to pass that is written, death is swallowed up in victory. And that very fitly, for when we die, death gets the victory over us: when we rise again life gets then victory of death.

You

You bring a place out of the 27. of *Iſaiah* v. 1. which if you will apply unto the Devil and his Angels is enough to break their hearts, could they conceive any hope of your redemption.

In that day the Lord with his ſore, and great, and ſtrong ſword ſhall puniſh Leviathan, that crooked Serpent: and he ſhall ſlay the Dragon in the Sea. In that day when God ſhall do this, ſhall be ſung this ſong, the Church *is a Vineyard of red Wine, I the Lord do keep it, I will water it every moment leſt any hurt it, I will keep it night and day. Fury is not in me:* (that is, though he correct it in his anger; yet his fury ſhall not reſt upon it) though *bryers and thorns* ſhould be *ſet againſt him*, he *would go through them, and burn them up together*. By briers and thorns he means the Enemies of his Church, whom he will deſtroy for ever in the day of Judgment.

But ſome interpret this place of the deſtruction of the Babylonians by the Perſians, and their deliverance by *Cyrus*, which afterwards came to paſſe, and then the Church had cauſe to ſing that ſong.

Your laſt Argument overthrows your own cauſe *Iſa.* 30. 33. *Tophet* is prepared of old, for the King it is prepared, it conſiſts of fire and much wood, the breath of the Lord, like a ſtream of brimſtone doth kindle it.

Tophet was a Temple in the valley of *Hinnon*, wherein ſtood the abominable Idol of *Saturn*, to whom the Iſraelites offered up their children: and that they might not hear their mournful cries, they ſounded bells to drown their voices; from whence it came to be called *Tophet*, of *Toph*, which ſignifies a bell. By this vallie of ſlaughter, the Prophets do many times ſet forth Hell, and the torments thereof.

Again, the Aſſyrians, or the Babylonians were always cruel enemies to the Church of God, they often invaded their Country, burnt up their Cities, ſlew their people, and carried them away captive: wherefore Satan and his Angels, with his inſtruments are many times compared to the King of *Babel*, his Souldiers, and his people.

Now in this place the Prophet goes about to ſet forth the day of judgement, when not onely the Babylonians, but all the enemies of the Church ſhall be deſtroyed, Satan and his Angels, Tyrants, Perſecuters, Hereticks &c. and he begins it in this manner.

The Lord ſhall cauſe his glorious voice to be heard, and ſhall ſhew the lighting down of his Arm with the indignation of his anger, and with the flame of devouring fire, with ſcattering, and tempeſt, and hailſtones.

For through the voice of the Lord ſhall the Aſſyrian be beaten down (which ſmote with the rod) with the rod of his mouth, when he ſhall pronounce the laſt ſentence againſt them. But what ſhall become of them? they ſhall be caſt into Hell, and all the people that forget God; which hell is here called *Tophet:* when was this made? of old. But it cannot hold them all? Yes, 'tis deep and large. There wants fewel? no, there is fire and much wood. Though it be kindled, yet it may go out? no, it is like a burning River of Brimſtone, the breath of the Lord continually kindling it, and wherefore is all this? to burn the Aſſyrian and his Babylonians.

This expoſition is plain enough, yet to do it more fully. *Tranſitus Virgæ fundatus quem requieſcere faciet Dominus ſuper eum.* He ſhall make the rod of his anger to reſt upon him.

That is, upon Satan and his Angels, and the wicked, that ſhall be tormented in thoſe flames: they which worſhipped the Beaſt and his image, and receive his mark in their forehead, or hand, the ſame ſhall drink of the wine of the wrath of God which is poured out, without mixture, into the cup of his indignation, and ſhall be tormented with fire and brimſtone in the preſence of the Lamb, and the ſmoke of their Torments aſcendeth up for ever and ever, and they have no reſt day nor night, *Apo.* 14. 11. what can be more ſtrong againſt you to prove the eternity of the puniſhment of the damned.

You conclude [theſe are all the fruits of hell to take away

their

their ſins] and great fruits they are, if true, to Purge the Devils and the damned: it far exceeds the fire of Purgatory, for that onely purgeth ſome, (as the Papiſts vainly teach) of their venial ſins, and the temporal puniſhment of their mortal; but this purgeth all, *Cain*, *Eſau*, *Judas*, *Julian*, the Devil and damned; but let me tell you, you were not beſt to truſt to it, but make your peace with God (if it may be) before you come there: for if you come to be ſhut up in that Dungeon, or, as in the 20. *Revel.* 10. when you ſhall be caſt into the Lake of fire and brimſtone, where the beaſt and the falſe Prophet are, and ſhall be tormented day and night for ever and ever, (eternity in your own ſenſe) there will be no hope of deliverence. When the Lord Jeſus ſhall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord. 2 *Theſ.* 1.7,8,9.

What can be more plain to all, except to ſuch as have their underſtanding darkned by the ignorance that is in them, and their minds alienated from the life of God, becauſe of the blindneſſe of their hearts: and becauſe they will not receive the love of the truth that they may be ſaved; but provoke God to ſend them ſtrong deluſion, that they ſhould beleeve a lye and be damned. 2 Theſ. 2. 10, 11, 12.

But you wickedly and vainly boaſt, that you fight againſt the enemies of the truth, when it appears plainly that you fight againſt the friends of the truth, nay, againſt the truth it ſelf, and that you are not a brother of Chriſt, (as you in the pride of your heart call your ſelf) but a brother of Anti-Chriſt, whom *Chriſt will deſtroy with the breath of his mouth.* Page 5.

I am come to examine the 5. Chap. which is of Chriſts aſcenſion and his coming to Judgement, which you blaſphemouſly and impudently ſtand to deny.

Your words are [Therefore the Words of Chriſt are not to be underſtood carnally, but ſpiritually.] *Page* 23.

And again, you ſay concerning his comming to judgement,

I do

I do believe he is come, and comming daily, and doth set up his Throne in the hearts of his people, &c.

And thus by your foolish figures, and spiritual (as you pretend) senceless sences, you pervert the Scriptures meaning, and (to your power) overthrow two Articles of our faith, both necessarie to Salvation.

First therefore, I will shew the veritie of Christs Ascension, and that it is to be understood literally, and not figuratively, and then confute your cavils.

First, for the truth of his Ascension we have the Testimonies of the Evangelists----*Mark* 16. 19. *So then, after the Lord had spoken to them, he was received up into Heaven, and sat on the right hand of God.*——Luke 24. 51. *And it came to pass while he blessed them, he was parted from them, and carried up into Heaven.*——*The Testimony of Angels* Acts 1. 9.

St. *Luke* sets downs the circumstances, and the manner of his Ascension.

The time 40. dayes after his Resurrection, *Acts* 1. 3.

The place from whence, *Mount Olivet* near *Bethany*. *Luke* 24. 50. *Acts* 1. 12.

The manner, first, *He led them out as far as to* Bethany, *and blessed them*, Luke 24. 50.——*He went apart from them.* Verse 51. Thirdly, *a cloud did over-shadow him.* Acts 1. 9.

The Testimony of the whole Church of God, who make it an Article of their faith. And this was not another body, but the same body which he had before, as the Angels testifie. *Acts* 1. 19.

This same Jesus, whom you have seen go into Heaven, &c. this same Jesus, not another, not a Phantastical body, but his true body. *John* 20. 27. *Then said he to* Thomas, *reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing.*——Revelation 1. 7.——*They shall see him whom they have pierced.*

Here you see is a whole cloud of witnesses, the Testimony of the Apostles, of Angels, and the spirit of God. How is your forehead steel'd, that you dare out-face a truth as apparent as the Sun at Noon-day?

But

But you except againſt the Teſtimony of the Apoſtles, and ſay [they had not received the holy Ghoſt, but were carnal] before you Blaſphemed Chriſt, now the Apoſtles; for there is a Blaſphemie againſt man, alſo. *Naboth was falſely charged to have blaſphemed God, and the King.* Page 22.

Did not our Saviour breath upon them, ſaying unto them, receive the Holy Ghoſt. *John* 20. 22. though they had not recived him in that manner, and meaſure. as they did upon the day of *Pentecoſt*; yet it doth not follow, they had not received him before.

You ſay moreover [that they were carnal.]

If you mean, totally carnal; 'tis as falſe, as the other, for our Saviour gives this Teſtimony of them, that they had followed him in the Kingdome of Regeneration, and ſhould ſit upon 12. *T*hrones, &c. when he ſhould ſit upon his *T*hrone of glory. *Luke* 22. 29, 30. what can be more plain, to prove that they had the Holy Ghoſt, and were regenerated. You told us, you were a light, you are rather a dark Lanthorn, or ſuch a light as thoſe Doctors were, which St. *Paul* ſpeaks of 1. *Tim.* 1. 7. they took upon them to teach the Law, not knowing what they taught, nor whereof they affirm'd.

Again, you object out of *Luke* 1. 35. and *Epheſ.* 4. 5, 9, 10. [He that aſcended, is the ſame that deſcended, and we do not read of a body of fleſh and bones that deſcended.] Page 23.

But *Sir* we read that the ſecond Perſon in the *T*rinity deſcended ſo low, as to take upon him our nature. *Gal.* 4. 4. *God ſent forth his Son made of a Woman*, and *Heb.* 2. 14, 16. *for aſmuch as the Children are partakers of fleſh and blood.* He alſo himſelf likewiſe took part of the ſame, (*ſo*) he took not on him the nature of Angels, but he took on him the ſeed of *Abraham*. *Et quod ſemel aſſumſit nunquam amiſit.* And he remains a Prieſt for ever. *Heb.* 5. 6.

*T*hen when he had perfected the work of our Redemption, he aſcended up into Heaven, ſat down at the right hand of God to make interceſſion for us.——Now who doth this? He that died, or rather he that is riſen from the dead, and who,

who was that? Christ. (Christ is risen,) and what is Christ? God and Man in one Person, read *Rom.* 8. 34.

Instance. The second Person descended, as he was God, ascended God and Man; therefore he that ascended was not the same that descended. You erre not knowing the Scriptures.

For though the second Person descended and took our nature upon him; yet it was without the confusion of natures, or transfusion of essential properties: though he was made, that he was not God and Man in one Person; yet he remained that he was before perfect God. And therefore he that ascended was the same that descended.

1 Tim. 3. 16. The Apostle cryes out. *Great is the mysterie of godliness, God was manifested in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, and received up into glory.*

Page 24. Next follows the Blasphemous Inference [if Christ be at Gods right hand in a body of flesh and bones, why, then this is to make God to be a body of flesh and bones also, and such a one as your self, confin'd to a local place.]

Which doth not follow; for the Godhead was united unto the Humane Nature without any confusion of natures, or transfusion of essential properties. The Word was made flesh not by turning the Word into flesh, but by taking the Humanitie into the Deitie. Which the Antients thus expresst.

Sum quod eram, nec eram, quod sum, nunc dicar utrumque.

And therefore, for a man to say, *in concreto* that Christ hath a body of flesh and bones, is true; but to say that God hath a body of flesh and bones *in abstracto*,———or that God is confined to a place, is horrible Blasphemy; for which you were seasonably taken off by Captain *Harrison*.

The next thing to be considered, is the comming of Christ to judgement, which Pillar of our faith you endeavour to pull

pull down by turning all into an Allegorie, and ſo overthrow the true ſenſe of the Scriptures.

You ſay [but I do believe he is come, and comming dayly] and likewiſe you ſay in the foregoing Page [all this I know, and ſee to be now, he is upon his Throne, and hath all nations before him, and ever had.]

Firſt, I will prove the veritie of this Article, and then confute your errours.

The veritie of Chriſts comming to judgement, is confirmed by theſe places of Scripture. *Rev.* 20. 10. *I beheld a white Throne, and him that ſat thereon; from whoſe face Heaven and earth fled away; I ſaw the dead both great and ſmall ſtand before God, and the Books were opened.*

The ſignes of his comming.

1. The preaching of the Goſpel, through the whole World. *Mat.* 24. 13.
2. The revealing of Antichriſt. 2. *Theſ.* 2. 3.
3. A general departing of men from the faith, 2. *Theſ.* 2. 3:
4. Corruption of manners. Men ſhall be lovers of themſelves, Covetous, boaſters, proud Blaſphemers, &c. 2. *Tim.* 3. 2.
5. Great calamities, *Mat.* 24. 6.
6. Deadneſs of heart, *Luke* 21. 26.
7. The calling of the *Jews*, *Rom.* 11. 25, 26.
8. The ſign of the Son of Man, *Mat.* 24. 30.

The manner of his comming, with power and great glory, *Mat.* 24. 30. with all his holy Angels. *Mat.* 25. 31. With the voice of the Arch-angel, and the Trumpet, 1. *Theſ.* 4. 16. *Mat.* 25. 31. He ſhews what he ſhall do. He ſhall ſeparate the Sheep from the Goats, &c.

He ſhall ſay, come yee bleſſed, go ye curſed, &c.

Then the conſequent. The Sheep ſhall go into everlaſting

life, and the Goates into everlasting Torment.

Besides, he commanded his Disciples to preach this doctrine, *Acts* 10. 40, 41, 42.

Now what can be set down more plain, more punctually; so that we may say boldly with the Apostles. *Now speakest thou plainly, and speakest no Parable. John* 16. 29.

Let not therefore the scoffing Athiest say. Where is the promise of his comming: for since the fathers fell asleep all things continue, as they were from the beginning of the creation.

Nor let any *Apostata* ask in derision what his Throne is made of, or seek to know the particular time of his comming. *For our God shall come, and will not keep silence, devouring fire shall go before his face, and a mighty tempest shall be stirred up round about him. Then shall he execute judgement upon all, and to convince all that are ungodly among them of their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.* Jude 15. Psal. 50.

The next thing observable, that I meet with, is your quoting that in the 3. of the *Colossians Verse* 1. *If you be risen with Christ, seek the things which are above, &c.*

Of which words the sense may be first considered, and then what force the consequence may be to the purpose.

The things above are primarily the joyes of Heaven, 1 *Cor.* 2. 9. secondarily, the gifts and graces of Gods spirit, as faith, love, sanctitie; ("according to that of *Iames* 1. 17. "*every good gift, and every perfect gift is from above, and com-*"*meth down from the father of lights, &c.*) which gifts do far exceed the things below, and are the way to bring us to the Kingdome of Heaven.

———*Non est via ad Regnum, sine primitiis Regni.*

The Apostle gives several reasons to move us thus to seek. The first is, because we are risen with Christ sacramentally in Baptisme, *Col.* 2. 13. (being) buried with him in Baptism, wherein

wherein alſo you are riſen with him, and really by the inward working of the ſpirit of God; which had raiſed them up from the death of ſin, to the life of righteouſneſs; *Titus* 3. 5.

Secondly, becauſe Chriſt ſits at the right hand of God; *And therefore where our treaſure is, there ſhould our hearts be alſo*, Mat. 6. 21.

Thirdly, becauſe Chriſt ſhould come to judgement. When Chriſt, who is our life ſhall appear, then ſhall we alſo appear with him in glory, *Col.* 3. 4. by life here is underſtood eternal life, 1. *John* 5. 11. alſo according to that in *Heb.* 5. 9. he is called our life, becauſe he is the Author of our everlaſting life.

Fourthly, becauſe he beſtows this life *Luke* 12. 32.

But when (may it be asked) doth he beſtow all this? At his appearance. Chriſt appears three wayes. Firſt, corporally, *God was manifeſt in the fleſh*, 1. Tim. 3. 16.

Secondly, ſpiritually, when he makes himſelf manifeſt to the eyes of our ſouls by the preaching of his word, *Gal.* 3. 1.

Laſtly, when he manifeſteth himſelf in glory, and commeth to judge the World, *Phil.* 3. 20, 21. Let our converſation be in Heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt: who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the mighty working, whereby he is able even to ſubdue all things to himſelf. (*In the day when God ſhall judge the ſecrets of men by Ieſus* (*Chriſt.*) *Rom.* 2. 16.) Not that we ſhall have other bodies, but the ſame. *Iob* ſayes, *in my fleſh ſhall I ſee God.* I ſhall ſee him for my ſelf, and mine eyes ſhall behold, and not another. *Iob* 19. 26, 27.

But they ſhall have new qualities, 1. *Cor.* 15. 52, 53, 54.

And now, how doth that text of *Col.* 3. 1. ſerve for your purpoſe? The truth is, you could not have brought any place that did more ſtrongly confute your Hereſie. It ſeems plainly, you do not underſtand the Scriptures.

I ſhall adde ſomething before I proceed, concerning the

Page 21. Allegories, which indeed are not Allegories, but fancies; by which you overthrow, (as much as in you lies) the true ſenſe and meaning of the *Scriptures*, the Articles of ſound faith, and the foundation of true Religion.

You ſay [*The Scriptures are an Allegorie*] and to prove it, you quote *Gal.* 3. 24. meaning the 4. 24.

Which words are. *Theſe things are an Allegory*, that is, *Abraham* having two ſons, one by a bond maid, the other by a free-woman: it pleaſed God to ſignifie by theſe two, the two Covenants.

Now theſe being an Allegorie doth it prove, that all the Scriptures are an Allegorie? What is the Hiſtory of the creation of the World? The Hiſtory of the Kings? The Hiſtory of the Acts of the Apoſtles? And of our Redemption by Chriſt? If you make ſuch Allegories, you will leave nothing ſound in the Word of God. The Holy Ghoſt doth not ſet down the principles of our Religion, ſuch as are Chriſts aſcenſion, and his comming to judgement Allegorically, but plainly; ſo that, he that runs, may read them, and he that reads may underſtand them.

And I doubt not, but that *it will* appear to all that are not wilfully blind, that your Book is not truth triumphing againſt the enemies, and aſperſers thereof; but falſhood, aſperſing truth, and the defenders of it; which, by Gods aſſiſtance I have wiped away, and howſoever truth may for a time be clouded, yet it will break through the thick miſts of errour and Hereſie, for *The truth is great and will prevail.* The end of the firſt two diſputations.

CHAP. VII.

In this Chapter you go about to overthrow the Reſurrection of the body.

Page 32. Although, you ſay [*I do grant the Reſurrection of the body, and do not denie it, though you ſay I do.*]

Page 33. And again, you ſay [*there were ſome then, as well as now, that.*

that think the Apoſtle meant carnally the riſing again of the ſame body of fleſh and bones.]

Alſo you ſay (ſpeaking of the Reſurrection of the dead Page 34. Page 34. line 21.) "*this Reſurrection is to be within you, and* "*you are to know it while you live in this body*] and in page 35. Page 35.

Thus you ſay, and unſay, and indeed ſay you know not what; your intention is, ſo neer as I can gather, to deny the Reſurrection of the body out of the grave, and to allow only of a Reſurrection from the death of ſin, as may appear in your anſwer to the 7. Article at the end of your Book, and to maintain (or rather inſinuate) this, you moſt wickedly abuſe the Scriptures, confound the ſenſe of them, and pervert the meaning of the Holy Ghoſt.

Firſt therefore I will prove the veritie of the Reſurrection of the body, and then anſwer your abſurd contradictions and cavils.

Firſt, I will prove the Reſurrection of the body, by the Reſurrection of Chriſts body, who is our head: and then by the Reſurrection of our own, who are his members.

Chriſts Reſurrection is confirmed by the Teſtimony of the four Evangeliſts. *Mat.* 28. 7, 9, 10, 12, 14. *Mark* 16. 6, 14. *Luke* 24. 6, 7. *John* 20. 9. And in 1. *Cor.* 15. 4, 5, 6. firſt, he was ſeen of *Cephas*, then of the twelve, afterwards of 500 of the brethren at once. The teſtimony of Angels *Mat.* 28. 6. nay, of his enemies, Verſe 11, 12, 13. ſome of the watch came into the citie, &c. this now is ſo plain, that it cannot be denied: and I think you will not be ſo deſperately-wicked, as to ſay, that this muſt be underſtood ſpiritually of a Reſurrection from ſin, for Chriſt was never dead in ſin, but puriſied in the womb——if you ſhould, your Maſter would confute you. *We know who thou art, even the Holy one of Iſrael.* If Chriſt be riſen, how ſay ſome among you, that there is no Reſurrection, 1 *Cor.* 15. 12, 13.---If there be no Reſurrection, then is not Chriſt riſen, but Chriſt is riſen, therefore there is a Reſurrection, for Chriſt is a publick perſon in the place of all mankinde: he roſe not for himſelf, but for us all. And therefore the Apoſtle uſes that expreſſion:

as in *Adam* we all died, ſo in Chriſt we ſhall all be made alive.

Again, Chriſt is compared to the firſt-fruits, which compariſon is very ſignificant, the firſt-fruits were a ſheaf of the firſt of the Harveſt, *Levit.* 23. 10, 11. which was raiſed, and lifted up before the Lord, and then, not only, that was holy, but the whole Crop—— Chriſt likewiſe was the firſt and beſt of the Crop: he was firſt lifted up, and then not only he, but we all become living Sheafs.

Again, the ſame Corn that is ſown, though it be corrupted in the ground, ſprings up again: ſo the ſame body, that is ſown ſhall ariſe, the qualities thereof being changed, as the Apoſtle ſays, it is ſown in corruption, it is raiſed in incorruption: it is ſown in weakneſs, it is raiſed in power: it is ſown a natural body, it is raiſed again a ſpiritual body; not a ſpirit, but a ſpiritual body: a body endowed with ſpiritual qualities, and they are, firſt, charitie, ſecondly, impaſſibilitie, thirdly, agilitie. *The juſt ſhall ſhine as the Sun. Mat.* 13. 43. 1 *Cor.* 15. 43, 44. *Rev.* 7. 17.

Or if Chriſt be not riſen, then are we ſtill in our ſins, but we are not ſtill in our ſins; therefore Chriſt is riſen.

This argument will clear the matter, if we obſerve the force of it.

The Humanitie of Chriſt is united unto the God-head, from whence it received ſpiritual life, now we are united unto Chriſt by the ſpirit which createth faith in us. We, I ſay, not our bodies only, but our ſouls alſo. And by vertue of this union, our ſouls and bodies do riſe again, our ſouls from the death of ſin, and our bodies from the death in the grave. *If the ſpirit of him that raiſed up Ieſus from the dead dwell in you: he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies.* Rom. 8. 11.

Laſtly, the Reſurrection of the body may be proved by that place in *Iob*, Chap. 19. 25, 26, 27. which is a plain propheſie of the Reſurrection of the body; obſerve the words. *I know that my* Redeemer *liveth, and that he ſhall ſtand at the latter day upon the earth, and though after my ſkin, Worms deſtroy*

deſtroy this Body, yet in my fleſh ſhall I ſee God: Whom I ſhall ſee for my ſelf, and mine eyes ſhall behold him and not another, though my reines be conſumed within me.

Iob was then in the condition of a dying man: his skin cleaved to his bones, he was a meer skeleton, and all wordly comfort failed him; and therefore he comforts himſelf with this meditation of the Reſurrection. I know that my Redeemer liveth, and that he ſhall ſtand upon the earth at the laſt day. The word is not στήσεται ſhall ſtand, but ἀναστήσεται ſhall riſe again upon the earth, though he was not upon the earth by the malice of his enemies, yet he ſhould riſe up again and ſtand, and when ſhould this be? in the latter day.

2. He argues from our Redeemer to himſelf, becauſe he ſhall riſe again, I ſhall riſe again: what is done in the head, ſhall alſo be done in the members.

3. He ſaith, I ſhall ſee in my fleſh with theſe eyes, and not with anothers.

Laſtly, for himſelf, for his benefit, notwithſtanding his reins were conſumed, though he were in that deplorable condition. And what can be more plain to prove the Reſurrection of the body; ſo that if your eyes be not blinded, that you cannot ſee, you muſt of neceſſity confeſſe it.

You ſay, here is a Myſtery] there is no Myſtery; except one of your own making, and that is ſuch a confuſed one, as neither your ſelf, nor any man elſe knows what to make of it. Page 36.

You ſay that [the Redeemer was in *Iob*, though he knew it not.] Page 37.

How could that be? doth not his confeſſion of his Redeemer, of the Reſurrection, nay, of his own Redeemer prove the contrary? could any man make ſuch an excellent confeſſion of a thing, and in ſuch a manner, as *Iob* doth, and not know it? can ſuch fruits ariſe from ignorance? Doth not *Iob* ſay plainly, I know that my Redeemer lives?

You ſay that [*Iob* was then in darkneſſe] I ſay ſo too, if you underſtand it of his civil eſtate; for the Sun of his proſperity Page 37.

was

was ſet; and therefore he comforts himſelf with a ſpiritual eſtate, with the Reſurrection; a uſual thing with the holy Prophets, *Iſa.* 26.19. Thy dead men ſhall live together with my dead body ſhall they ariſe: awake and ſing ye that dwell in the duſt: for they dew is as the dew of herbs, and the earth ſhall caſt out the dead. *See Eze.* 37. from the beginning to the ending, where God ſignifies the deliverance of Iſrael out of captivity by the Reſurrection of the dry bones. To this purpoſe hath the Apoſtle *Paul* expreſſed himſelf in 2 *Cor.* 1. 8,9. For we would not brethren have you ignorant, of our trouble which came to us in *Aſia*, that we were preſſed out of meaſure, above ſtrength, in ſo much that we deſpaired even of life. But we had the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves, but in God which raiſeth the Dead.

Page 37.38. But you ſay [*Iob* was then in darkneſſe, uttering words without knowledge, for which he was reproved, firſt, by *Elihu*, Secondly, by the Lord, and thirdly, he confeſt it.

1. Oh horrible, that you ſhould have the impudence to ſay, or infer, that [*Elihu* reproved *Iob*,] for that moſt excellent Confeſſion] when it is plain, as the Sun, that he reprehended him for ſaying, *I am clean, and there is no unrighteouſneſſe in me &c. Iob* 33.9. doth not *Elihu* reſtrain his words to the ſame expreſſion. Behold in this thou art not juſt verſe 12.

2. You affirm that [God reproved him for it.] By which it ſeems you know not what you ſay, or care not what you affirm; for that which God reproved him for, was, for ſtanding too much upon his own innocency.

And though *Iob* was not thus afflicted for his ſin, but for a Triall (as appears Chap. 1. and Chap 2.) yet was there matter enough in him that deſerved it, if God ſhould have entred into judgement with him.

3. You ſay that [*Iob* confeſt it.] Doth he confeſſe that he had erred in that confeſſion of his, concerning the reſurrection? or that he had maintained a falſe cauſe? no, God himſelf determines the contrary Chap. 42. 7. My ſervant *Iob* hath ſpoken

ken the thing that is right, and you have not; and therefore they were appointed to go to *Iob*, that he might pray for them.

The cauſe that *Iobs* friends maintained was: that God did handle men in this world according to their deſerts, and therefore *Iob* was a wicked and curſed creature, becauſe thus afflicted and tormented. *Iob* maintained the contrary, that God did not alwayes handle men according to their deſerts in this world; for, many times, the wicked have proſperitie, and Gods children adverſitie. *Iob* 21. 8.

Now though the foundation of *Iobs* cauſe were good, yet in the proſecuting of it, he committed many errours, through the infirmities of the fleſh, for which God reproved him: but on the contrary the foundation of his adverſaries cauſe was evil.

'Tis therefore a falſe, and an impudent aſſertion, to ſay, as you do, [that *Iob* never ſpoke the thing that was right of the Lord, until he ſaid, *now do mine eyes ſee thee*,] *&c.* Job 42. 5, 6. Page 38.

The reaſon that moves you to deny, (or at leaſt to undermine, and overthrow,) the Reſurrection of the bodie is, becauſe there is a Reſurrection of the ſoul, and you may aſwel denie there is no death of the body, becauſe there is a death of the ſoul in ſin; as *Satan* ſlays both, ſo Chriſt doth raiſe up both in his members. If the ſpirit of him that raiſed up Jeſus from the dead be in you, he that raiſed up Jeſus, ſhall alſo quicken your mortal bodies, &c. *Rom.* 8. 11. but this hath been ſufficiently proved already; I ſhall only adde our Saviours argument to the *Sadduces*. *Mat.* 22. 23, 24. unto Verſe 32. God is not the God of the dead, but of the living; for all live unto him, that is, they are alive in his account, becauſe he hath decreed to raiſe them again.

I ſhall turn your proof out of the 11. *Iohn* Verſ. the 21, 22, 23, 24, 25. upon your ſelf, Chriſt comes to *Bethany*, where *Lazarus* lived, who was now dead: *Martha* goes forth to meet him, ſaying; Lord if thou hadſt been here, my brother had not died: Chriſt anſwered, thy brother ſhall riſe Page 33.

again; and this is ſpoken of the *Reſurrection* of the body, for his ſoul was then in the hands of *God*. *Martha* replies; I know that he ſhall riſe again in the Reſurrection at the laſt day. So 'tis plain, that the Reſurrection was no ſtrange, and new doctrine then (though it be now ſo to you) *Martha* knew it, and believed it: as did *Iob* alſo, *Iob* 19. Chriſt taught it ſaying, *I am the Reſurrection, and the life, Iohn* 10. 25. that is, the cauſe of the Reſurrection of the body, and the life of the ſoul, not a bare ſigne to ſignifie (as you falſely and fooliſhly affirmed) but an effectual cauſe, 1 *Cor.* 15. 20, 21, 22. alſo he teaches it, *Iohn* 2. 19, 20, 21. where he ſaith unto the Jews, deſtroy this temple, and in three dayes I will raiſe it up again, which he ſpake of the temple of his body; mark Chriſt, can any thing be more plain, which he performed accordingly, *Mat.* 28. *Mark* 16. *Luke* 24. now Chriſt was a publick perſon, what he did, he did not for himſelf, but for us alſo; ſo that if we believe that Jeſus is dead, and is riſen, even ſo them that ſleep in Jeſus will *God* bring with him.

Page 39.

1 Theſ. 4. 14.

CHAP. VIII.

In this Chapter the doctrine of the *Trinity* is principally treated of: I will therefore firſt ſet down the truth; that we may the better diſcern the falſhood.

The Doctrine of the Trinity.

"God is a moſt ſimple, infinite, eternal, immutable, and "omnipotent ſpirit. One in eſſence, three in Perſons, Fa- "ther, *Son*, and the Holy Ghoſt. A ſpirit, *Iohn* 4. 24. ſimple, *Col.* 1. 15. 1. *Tim.* 1. 17. the image of the inviſible *God*, whom no man hath ſeen, nor can ſee. Eternal, *Exo.* 3. 14, 15. Immutable, *Mal.* 3. 6. Omnipotent, *Gen.* 17. 1. *Rev.* 19. 6.

I name but ſome of his Attributes, becauſe I am to ſpeak principally

principally of the Trinity. God is one in essence, three in Persons, Father, Son, and Holy Ghost.

One in essence, *Deut.* 6. 4. 1 *Cor.* 8. 6.

Three in Person, Father, Son, and the spirit, 1 *John* 5. 7. an example we finde of this in the Baptisme of Christ. The Father speaks from Heaven, the Son stands in the Water, and the Holy Ghost descends in the likeness of a *Dove*. As in the Sun, there is the body of the Sun, the beams issuing from the body, and the light: and yet there is not 3. Suns, but one Sun: so is there, the *Father*, the *Word* and the *Spirit*, three distinct Persons in the *Deity*; and yet not three, but one God.

*T*hese three you call [three Manifestations]

Which are three Persons, three *Hypostases*, three Substances in one essence: "as in a *Rivulet*, there is the fountain, or Well-head in the Earth, the spring boyling out of it, and the stream which is made of them both, and dilateth or sheadeth it self far from thence, which three are distinct *subsistances*, and yet but one *Water*. Page 41. Page 42.

You tell us of Christs being within us, &c.

We know it.

But not corporally, for so he is in Heaven——but spiritually, or by his spirit 1 *Cor.* 6. 19. know you not that your body is the Temple of the holy *G*host, which is in you, &c. this spirit unites us to Christ, by working faith in us, whereby we are united to him, according to that in *Ephes.* 3. 17. *That Christ may dwell in your hearts by faith*: and Christ is said to dwell in us by faith, because as the body from the head receives life and motion; so do we from Christ, who is our head, and we his members.

You tell us, that [God the Father did appear as a Son.]

Which is false, it was God the Son that took our nature upon him. In the fulness of time God sent his Son, *Gal.* 4. 4. *T*he Father never appeared, or spake immediately, but twise, and that was at the Baptisme of Christ, and in his Transfiguration, *Mat.* 3. 17. *Mat.* 17. 5. John 1. 18.

You ſay [now ſo long as man is without this manifeſtation of God which is Chriſt, in him, he is a Reprobate.]

This is alſo falſe, for Chriſt telleth us, that he hath Sheep that are not called, aswell as Sheep that are called, *Iohn* 10. 16. *other Sheep I have which are not called*, that is, that have not this ſpiritual manifeſtation. Now until men are called, and converted, we know, they have not the manifeſtation of the ſpirit: and we know alſo, that there is a ſpiritual deſertion, ſometimes for trial as in *Iob*, ſometimes for correction as in *David*, and yet neither of theſe were Reprobates.

Page 41, 42. You ſay [what is a Reprobate, but not to have Chriſt in you.]

Which is a moſt abſurd definition of a Reprobate: and to prove it, you produce *Rom.* 1. 28. becauſe *they did not like or retain God in their knowledge, God gave them over to a reprobate minde.*

When Reprobation, is a part of Gods eternal decree, whereby God hath purpoſed to paſs by ſome, that were in the ſtate of corruption, as well as to elect others unto eternal ſalvation, *Rom.* 9. 11, 12, 13. &c.

Now how doth your definition ſuit unto this? Nay, how doth that of *Rom.* 1. 28, prove your definition, which was a ſpiritual judgement inflicted upon the Heathen, for not walking according to that natural light, which God had imprinted in their minds; which indeed was a fearful judgement, whether it be taken actually, or paſſively: if actually, as a mind approving things to be reproved, and reproving things to be approved, a mind judging good to be evil, and evil to be good. *Iob* 21. 14. *Iſa.* 5. 20. *Wo unto them that call good evil, and evil good; that put light for darkneſs, and darkneſs for light.* Or elſe paſſively, as a mind reprobated, and rejected of God: and ſuch a mind was in *Ahab*, who ſold himſelf, &c. in *Iudas* that ſold his Maſter, in *Eſau*, that ſold his birth-right, or bleſſing.

Page 43. Something more is inſinuated by you in the end of this Chapter for univerſal Redemption.

And

And to prove it, you mention that of 1 *Tim.* 2. 4, 5. *Who will have all men to be saved, &c.* which is understood of his revealed will, which is, *if they repent and believe, Iohn* 3. 14, 15, 16. *Mark* 1. 15. *Mat.* 16. 15, 16. *Acts* 20. 20, 21. and many more places, so that if they repent, and believe, they shall be saved, if not, for ought that God hath revealed unto us, they are utterly lost.

But have all men power to repent and believe? By nature they have not: *For we are dead in trespasses and sins, Ephe.* 2. 5. and God must quicken, and put life into us; before there can be any motion in us: and this he doth put into his elect by his spirit, (the Word and Sacraments being instruments) *Ephes.* 4. 20. which because God doth minister by men, it is therefore attributed to the Ministers of the Gospel, 1 *Cor.* 4. 15. *Let therefore men so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God.* 1 Cor. 4. 1. *Trample not therefore Gods Ordinances under your feet, lest you neglect your own Salvation.*

CHAP. IX.

The subject of this Chapter is the sin against the Holy Ghost, of the which, I could wish you were as clear, as you are ignorant, but your ignorance must be your best Plea, otherwise, scarce any ventured farther to be guiltie of it, then you have done.

First, we will set down the nature of it, so far forth as it is revealed in the Scriptures unto us.

It is called the sin against the Holy Ghost, not because it is done only against the Deitie of the Holy Ghost; for he that sins against the Deitie of the Holy Ghost, sins also against the Deitie of the Father, and the Son, because the three Persons are all one God: but because it is against the immediate action of the Holy Ghost, that is, against his immediate Illumination; for albeit this be a work common to the three Persons in the Trinity, yet, because the Father, and the

the Son do effect this by the holy Ghoſt, it is therefore called the ſin againſt the holy Ghoſt onely.

1. The efficient cauſe of it is obſtinate Malice againſt God and againſt Chriſt, as in *Julian* the Apoſtate; who when he was ſtrucken with an arrow, received the blood, iſſuing out of his wound, into his hands, & he threw it up deſpitefully into the Aire, and cryed, *Viciſti Galilee*.

2 The object of this ſin is God himſelf, and the mediator Jeſus Chriſt. *Heb.*10.29,30.

3. The ſubject in which it is found, is onely ſuch as have been inlightned by the ſpirit of God, and have *taſted of the good gift of God Heb.6.5.* So that the elect cannot commit this ſin, and therefore they that feel in themſelves a ſure teſtimony of their election, need not deſpaire; for they are kept by the power of God unto life everlaſting.

This ſin cannot be forgiven; not becauſe it is greater then the merit of Chriſt can ſatisfie for; but becauſe, after a man hath once committed this ſin, it is impoſsible for him to repent; for the giſt of Repentance proceedeth from the Holy Ghoſt and the Holy Ghoſt remaineth in us through Chriſt apprehended by faith; now no man doth apprehend Chriſt, who doth maliciouſly deſpiſe and contemn him.

Out of this which hath been ſpoken, we may thus define this ſin. The ſin againſt the holy Ghoſt is a voluntary denyall of, and blaſphemie againſt the Son of God, or of that truth which was before acknowledged concerning him; and ſo conſequently a Vniverſal defection from God and his Church. We have an Example of this in the devil, who though he knew well enough that Jeſus was the Chriſt, yet he never ceaſed both wittingly and willingly to oppoſe the very ſacred Majeſty of God in him, together with the kingdom of Jeſus; that as far forth as he could he might utterly ſupplant the ſame by the Phariſees. *Mat.*12.32. *Iohn*3,2.

Now Sir, conſider whether thoſe men, that have maintained the articles of that faith into which they have been baptized (which articles have been and are profeſſed by all the true

true Chriſtian Churches in the world, and are firmly grounded upon the word of God, which is the pillar of our faith) have committed this ſin, or you that have firſt profeſt, and afterwards fallen away from the faith, and oppoſed the chief Articles, or fundamental points of it, (as Chriſts conception, in ſaying he was conceived in original ſin, and ſo raze the very foundation of true Religion; for if the root be impure all the Branches muſt be impure: Chriſt then would have needed a Saviour himſelf, and could not have ſaved others. 2. His Reſurrection, his Aſcenſion, his ſeſſion at the right hand of God) I ſay, examine your own conſcience, whether you can be clear or not, who have done all this by your ſenſeleſſe Alegories: for my part I leave it to God to judge, who ſearches the heart, and knowes whether you have done his out of malice or ignorance.

Now it is fit your weak and abſurd deſcription of the ſin againſt the Holy Ghoſt be examined.

You ſay [to ſin againſt the holy Ghoſt, is to rebell, to war, to reſiſt the ſpirit] and to prove it you bring Chap. 5. to the *Gal.* v. 17. The words are theſe. *The fleſh luſteth againſt the ſpirit &c.* and ſo by conſequence you make the fleſh luſting againſt the ſpirit, to be the ſin againſt the holy Ghoſt. Page 44.

A ſin which Gods beſt children are guilty of. Read *Rom.* 7.21,22,23.

This deſerves to be hiſſ'd at, rather then anſwered: and let me adviſe you to read more, and write leſſe; For, howſoever your purblinde ſeduced Followers may beleeve you, yet all men of ſound judgement will plainly ſee, that it is not the ſpirit of God, that hath inſpired you, but the ſpirit of blindneſſe and ignorance that hath miſled you.

I woulde here conclude this Chapter, but that you confeſſe the ſin againſt the holy Ghoſt ſhal never be forgiven in this world nor in the world to come; which is the truth grounded upon

upon the words of Christ *Matth.* 12. 32. and therefore by your own confession, such as commit this sinne, shall never be redeemed out of hell.

CHAP. 10.

Page 45. In this Chapter you endeavour to prove, that man shall not be destroyed, but onely the sin that is in man.

Your words are [Therefore man shall not be destroyed, but the work of the Devil in him.]

Your first argument to prove this is: *because God made man*, therefore man shall not be destroyed: and you may as well say, Because God made all sensitive and vegetable creatures, (as Beasts and Plants) therefore they shall not be destroyed. Are not the Creatures made subject to vanity by reason of the sin of man? if they be, much more shall man that made them subject, be subject himself. What do you think of the old world, were not they created by God? yet you know they were destroyed. You will say this was but a temporal destruction: it is to be hoped, that when the waters rose upon the earth many repented, and so, though their bodies perished, yet their souls were saved; but yet the most part perished both temporally and eternally, as *Peter* testifies 1 *Pet.* 3.19.

Page 45 Your 2. Argument is [Christ came into the World to save Man, the work of God, but all mankinde is the work of God, therefore Mankind who is the image of God shall not be destroyed] is not here a goodly conclusion, that hath more in it then the premises? to answer it; though man that is renewed & restored to the image of *God* shall not be destroyed; yet man that is not restored to the image of God shall be destroyed, though he be his Creature; *for without holiness no man shall see God. Depart from me, I know you not, ye workers of iniquity.*

Thirdly, your third argument is [Christ came into the World to destroy the works of the Divel, therefore man shall not be destroyed] how doth this follow? Your argument ought to be thus framed. Christ came to destroy the works

works of the Divel in men; therefore thoſe men, in whom the works of the Divel are deſtroyed, ſhall not be deſtroyed, but there are ſome that have not the works of the Divel deſtroyed in them, *Jo.* 8. 44. therefore they ſhall be deſtroyed.

Your fourth argument is [if man muſt die for his own ſins, and go to Hell with them, in vain then did Chriſt die for mans ſins] pray, where lies the fault, in Chriſt, or in the man, that will not applie Chriſts death unto his ſoul for his Salvation? *Rom.* 9. 30, 31, 32. 1 *Cor.* 1. 18. A Phyſitian compoſeth a medicine which is able to cure his patient, and to ſave him from death; but the patient will not apply it for his remedie, according to that in *Jer.* 51. 9. *Balm was provided for her, but ſhe would not be cured*; and likewiſe, *the Phariſees rejected the Counſel of God againſt their own Salvation.* *Luke* 7. 30. Chriſt would have gathered *Jeruſalems* Children together, as a Hen doth gather her Brood under her wings, and they would not. *Luke* 13. 34.

Something is here ſpoken of that place of Scripture, 1 *John* 3. 8. *He that commits ſin is of the* Divel, *&c.* that is, he that commits ſin as the Divel doth; or as did the *Phariſees*, *John* 8. 44. ye are of your father the Divel, and the luſts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him: but to infer from this Text, that he which commits ſin, although of infirmitie, (as *Paul* did, *Rom.* 7. 14, 15, 16.) is a moſt impudent perverting of Scripture. Do not the beſt of Gods children ſin? In many things we ſin all, ſaith the Apoſtle *James*. If there be any that ſaith he hath no ſin, he makes God a lyer, and his word is not in him, 1 *John* 1. 10. *Peter* confeſſeth as much of himſelf, when he ſaith, Depart from me, for I am a ſinful man. *Luke* 5. 8. Page 45, 46. Jam. 3. 2.

But you urge Chriſt came to deſtroy the works of the Divel, 'tis true; but not in your ſenſe, but in the ſenſe, which the Scriptures do allow, that is, Chriſt came to deſtroy the works of the Divel, which he did by his death, and Reſurrection. He did not only juſtifie us, *Rom.* 6. 22.

but alſo ſanctifie us, *Rom.* 6. 3, 4, 5, 6. &c. Chriſt loved his Church, and gave himſelf for it, that he might ſanctifie and cleanſe it, &c. *Ephe.* 5. 25, 26. yet ſo long as ſhe is in this world the *Jebuſite* will dwell in her coaſt, with whom ſhe muſt have a continual conflict, which made *Paul* himſelf to ſay, I am carnal, ſold under ſin, *Rom.* 7. 14. carnal, but not totally, as the unregenerate are, but partly carnal, and partly ſpiritual: the fleſh luſting againſt the ſpirit, and the ſpirit againſt the fleſh; and therefore he cries out, O wretch that I am, who ſhall deliver me from this body of ſin: mark what he ſaith, me, and therefore he ſpeaks in the Perſon of a Regenerate man. And this may ſerve to ſatisfie Captain *Smiths* queſtion, whether *Paul* ſpake in the perſon of a Regenerate, or unregenerate man, in that he ſaith, who ſhall deliver me.

You ſay in the concluſion of the tenth Chapter [it is manifeſt that all men were, and are, the people of God, though untill this work of Regeneration is wrought in them, they do not appear to be of God, but of the Divel.]

To the firſt part of this aſſertion, I ſhall only oppoſe that of *Rom.* 9. 6, 7, 8. for they are not all *Iſrael*, which are of *Iſrael*: neither becauſe they are the ſeed of *Abraham*, are they all children: but in *Iſaac* ſhall thy ſeed be called, that is, they which are the children of the fleſh, theſe are not the children of God, &c.

To the latter part, wherein you do moſt falſely affirm, that all ſhall be regenerated, I ſhall only ask when *Cain*, *Judas*, or *Julian* were regenerated, or when thoſe that are in priſon, 1 *Pet.* 3. 19, 20. which contemned the preaching of *Noah*, were regenerated?

I did think to end, concerning this Chapter; but that looking back to the middle of this Chapter, I finde ſuch a kinde of judgement that was never heard of before.

You

You say [I do not denie the comming of Christ to render vengeance to whom it belongs, for vengeance is mine, saith the Lord, and I will repay; therefore some hath it now, and he is come, and doth come, and will come to take vengeance on all that know him not (and is of the Divel) in me, you, and every man else.]

By which if you mean the conversion of a sinner, as it seems you do, by your instance of the example of St. *Paul*, *Acts* 9. that cannot be rightly called a judgement, but is indeed a great mercy that the Lord should convert such a sinner that was going to *Antioch* to persecute the church.

If you mean the judgement of an evil conscience, which accuses men for sin, I do confess it is a very great judgement, a very Hell upon earth; and though it be begun here in this life, it doth not follow, that it shall not continue hereafter; for our Saviour tells us, *Their Worm dieth not, and the fire is not quenched*, *Mark* 9. 46. which shall be fulfilled after the great and general day of judgment, then they shall be cast into Hell fire. If you mean a temporal judgement, such as was inflicted on *Egypt*, *Sodome*, or on the old world, it makes not for you, but against you, for from those judgements St. *Peter* proves the great and general day of judgement, as you may read, 2 *Pet.* 2. *Verse* 4, 5, 6, 7, 8.

But pray, what shall we make of this expression (and is of the Divel) if we leave out the *Parenthesis*, that Paragraph is abominable non-sense, if it be taken in, we must desire your own exposition; for we can expound it no otherwise, then literally as it lies, that the Divel is in you, and hath set you to work, as all that read your Book may safely judge.

CHAP. XI.

In this Chapter you maintain that [all both *Jews*, and *Gentiles* shall be saved]

Contrary to the very words of Christ, *Luke* 13. 23, 24. *Then said one unto him, Lord, are there few that shall be saved?*

ed? and he said unto them, strive to enter in at the strait Gate; for many, I say unto you, will seek to enter in, and shall not be able, &c. to the 31. Verse: *wide is the Gate, and broad is the way that leadeth to destruction, and many there be that go in thereat: and strait is the Gate, and narrow is the way which leadeth unto life, and few there be that finde it. Mat.* 7. 13, 14. The number of fools is infinite, but those that are truly wise are but a few, *a little flock*, Luke 12. 32.

Christendome is the least part of the World, and those that truly profess Christ are the least part of Christendome, and of those many are called, few chosen. You may remember, you are told in Scripture of the seed of the Serpent, and the seed of the Woman, and of the continual enmitie between them; from whence proceeds that war, that is between the Dragon, and his Angels; and *Michael* and his Angels *Rev.* 12. 7. but for this you have invented a weak, and contemptible shift;

> saying, or at least insinuating that [by the seed of the Serpent is meant sin.]

When it is as apparent as the sight at Noon-day, that by the seed of the Serpent is meant Satan, and the wicked: for in what sense the seed of the Woman is understood, in the same sence is understood the seed of the Serpent; but the seed of the Woman is understood literally, first and principally, for Christ the head of the Church, and then for all that are his * members, and therefore the seed of the Serpent is understood literally. First, for the * Dragon, and also for his Angels, and Instruments as Persecutors, Hereticks, and all profane and ungodly persons, that live in sin without Repentance, who are therefore called the seed of the Divel, *Iohn* 8. 44. *You are of your father the Divel, and the works of your father you will do.*

* Rev. 12. 17.
* Verse 9.

Further to confirm this your errour, (as you would have your followers believe) you alledge several places of Scripture to prove that the benefit of Christs death belongs to all,

(as

(as in your former Chapter) the places are *Rom.* 11. 32. 1 *Tim.* 2. 4. *Io.* 3. 17.

But all this as I ſaid before is under a condition of faith, that men do believe, and applie it unto themſelves by the hand of a true, and a lively faith; to this purpoſe is that of *Rom.* 1. 16. *Gal.* 3. 22. *Iohn* 3. 16. *Acts* 10. 43: (and ſurely there is a generalitie of them, that believe as there is of the whole world) and if they believe not, they have not the benefit of Chriſts death. *He that believeth not ſhall be damned, Mark* 16. 16. and *Iohn* 3. 16. as thoſe that were ſtung with the brazen Serpent, and afterwards looked upon it, were healed, ſo thoſe that looked not upon it died of their wounds.

Among thoſe places of Scripture, which you name to prove this errour, you alledge *Rom.* 8. 33. but the words are falſified, and the ſenſe perverted by you. You write the words thus. [And it is God that juſtifies ſinners] the words are. *Who ſhall lay any thing to the charge of Gods elect, it is God that juſtifies.* Here you leave out *Gods elect*, whom the words only concern, and put in *ſinners*, a word that is not in the place: and whereas the Apoſtle ſpeaks of *Gods elect*, you extend it to ſinners, to all, and ſo pervert the meaning of the ſpirit of God. Page 50. line 10.

By what hath been already ſaid, it appeareth plainly, that all ſhall not be ſaved; but from generals, we will come to particulars, and firſt, not all the Jews, neither ſhall all the Gentiles.

Not all the Jews. *Though the number of Iſrael be as the ſand of the Sea*, yet a Remnant ſhall be ſaved, *Rom.* 9. 27. which words are taken out of *Iſa.* 10. 20, 21. they were ſpoken of the deſtruction of Iſrael by *Senacherib*, when *Ieruſalem* only eſcaped of all the land: or elſe of the deſtruction of the people by *Nebuchadnezzar*, when moſt of the people were deſtroyed, and a remnant carried away Captive into *Aſſyria*: which is prophetically ſpoken of the time of grace, wherein moſt of the Jews periſhed through incredulitie, and hardneſs of heart. The conſideration whereof cauſed the Apoſtle

poſtle to wiſh he were cut off from Chriſt, for the Salvation of ſo great a number that periſhed, *Rom. 9. 3.*

And as there ſhall not be a univerſal ſalvation of the Jews, ſo alſo not of the Gentiles, for there is a fulneſs of the Gentiles, as well as a fulneſs of the Jews; but *Plenitudo hæc non ad numerum cunctorum pertinet, ſed ad numerum à Deo præfinitum, Haymo.* Which is plainly ſhewed in *Rev.* 7. 4. where it is ſaid, that of the *Tribes* were ſealed 144. thouſand, not that there were no more, or fewer; but he ſets down a definite number for an indefinite, 144 thouſand, as a great number, but what are theſe compared to all the reſt in *Moſes* time: there were 600. thouſand fighting men; and in the dayes of *David* 15. hundred thouſand and more, it is therefore apparent, that but a remnant, *Rom. 9. 27. Though the children of Iſrael be as the ſand of the Sea, a Remnant ſhall be ſaved.*

Secondly, a fulneſs of the *Gentiles* there is alſo. After that I beheld, and loe a great number of all nations, kindred, and people, &c. *Rev. 7. 9.* he doth not ſay there, that all nations, and kindred, and people were ſealed; but, a great multitude of them: which multitude compared to them that are left, is but as an handful to an harveſt, and as the gleaning of the Grapes, when the Vintage is ended, as our Saviour himſelf teſtifies, *Mat. 7. 14, 15.* if a Prince ſhould preſs throughout his Dominions three, or four out of every pariſh, and then draw them together, they would be a great army, or multitude; but then compare them to thoſe which are left, and they will be but a few, which ſhould warn us to take heed to our ſelves: the fewer there ſhall be ſaved, the more careful ſhould we be to make our calling and election ſure, by well-doing and walking in the wayes of Gods Commandements: and alſo to be thankful to *God* that hath called us, and left others, as we ſee many thouſands, that have not the means of *S*alvation, both in the eaſt and weſt *Indies*: and to expreſs our thankfulneſs by our fruitfulneſs, leſt God remove away his Candleſtick.

Page 50. You alledge divers places of Scripture to no purpoſe, (unleſs

(unleſſe to deceive the ignorant, who are commonly taken with it, though the places quoted are meerly contradictory to the matter in hand) as *Rom.* 11. 16. For we do not deny, but that the generality of the Jews, that remain at the latter end of the World ſhall be called and converted, Chriſt himſelf hath taught it. But what is this for the ſalvation of thoſe many thouſands that have died long before from the time of Chriſt in their infidelity and hardneſſe of heart, contemning the Goſpel, and blaſpheming his name, doth not the Apoſtle tell us plainly they ſhall be cut off? and what becomes of branches cut off? are they not caſt into the fire. *Iohn* 15.6. *If a man abide not in me, he is caſt forth as a Branch, and is withered, and men gather them, and caſt them into the fire, and they are burned.* Now I deſire to know, how theſe ſhall be converted, who it is, that ſhall preach to them, or whether the damned are capable of true Repentance.

Likewiſe you quote *Pſa.* 2.8. *Aſk of me, and I ſhall give thee the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion* What doth this make for redemption out of hell? God doth not ſay not ſay that he ſhall give him the Devils, and the damned for his inheritance, and the uttermoſt parts of Hell for his poſſeſſion. Page 51.

You undertake to commend your Doctrine by the efficacy and fruits of it; but firſt prove the truth of it, and we will conſider the fruits of it: till that be proved, I hope no man will be ſo weak as to approve of it; but I doubt not, that what hath here been ſaid will ſave the labour, and ſhew, it is apparently falſe. Page 51.

But to give the more ſeeming Luſtre and credit to it, you tax us for preaching wrath, Hell and damnation to prove ſouls that are weak in the faith. Page 51.

Which is not the firſt lie that ſuch black-mouth'd Locuſts have caſt upon our labours. We ſpeak in the ſpirit of meekneſſe, to binde up the broken-hearted, and poure into their aking wounds *the balm of Gilead: for the ſpirit of mourning, the blood of Chriſt to comfort their hearts*, and to heal their wounds

wounds; but we preach wrath, Hell, and damnation (not to the weak in faith) but againſt obſtinate ſinners, diſſembling Hypocrites, and apoſtatiſed Hereticks: and for this we have both example and precept from our Saviour himſelf *Mat.* 10.12,13,14,15. *Verily I ſay unto you, it ſhall be more eaſie for Sodom and Gomorah in the day of judgement then for that* City *Mark* 16.16. *He that beleeveth and is Baptized ſhall be ſaved; but he that beleeveth not ſhall be damned.*

Now alſo what he commands, that he himſelf practiſes. *Wo unto thee Chorazin, wo unto thee Bethſaida, &c. Matth.* 11.21.

Wo unto the world, becauſe of offences *Mat.* 18.7.

How many woes hath he denounced againſt the ſcribes and Phariſees, *Mat.* 23.13,14,15, 16, 23,25,27,29.

We muſt not ſow pillows under mens elbowes that they may ſleep at eaſe in ſin; if we do, we ſhall anſwer for it *Ezek.* 13. 10,20.

We have good Counſel in *Jude* v.22,23. *And of ſome have compaſſion making a difference: and others ſave with fear, pulling them out of the fire.*

To ſome then, a Miniſter muſt be a *Barnabas, a ſon of conſolation,* to divulge Gods mercies, as to the broken hearted, *Acts.* 4.36. To others a *Boanerges, the ſon of thunder* to denounce Gods judgements, as to obſtinate ſinners. *Mark* 3.17.

Page 52. You ſay [that no man can be aſſured of his own ſalvation, except he ſee the ſame Salvation in the ſame Saviour for all men, as well as for himſelf.]

Page 53. And again, that this Doctrine [remains damnable to all that beleeve it not]

May we not ſay then that *St. Paul* was in a very ſad condition if this were true: for he undoubtedly beleeved it not, who taught the quite contrary *Rom.* 2.6,7. *Rom.* 9.11,12,18. 2 *Theſ.* 1. 6,7,8,9. Yet was he aſſured of his own ſalvation, as appears out of *Rom.* 8.38. and ſo may any man elſe, that hath

hath the testimony of Gods spirit, though he never heard of your Doctrine.

CHAP. XII.

In this Chapter you oppose Christs coming to Iudgement in that sense in which it is set down in the Creed, confirmed by the Scripture, and received by all the Christian Churches in the World; and this under the colour of a spiritual judgement which God inflicts upon unbeleevers, and obstinate sinners in this life: as though, because there were an inward judgement, therefore there should not be an outward, a secret judgement, therefore not an open. Doth not Saint *Paul* teach the contrary *Rom.* 2.5. *Thou after thy hardnesse and impenitent heart, treasurest up unto thy self wrath against the day of wrath and Revelation of the righteous judgement of God &c.* Again, because wicked men have here inward darknesse, therefore you conclude they shall not be cast into outward darknesse.

Christ himself teacheth otherwise *Math.* 8. 12. *The children of the kingdom shall be cast into outward darknesse, there shall be weeping and Gnashing of teeth.* and so likewise in *Mat.* 22.23. and 25,30, or if by judgement you mean regeneration, as it seems you do, that is not a judgement but a great mercy, that God should take men out of the power of darknesse, and translate them into the kingdome of his dear Son. And this judgement (as you call it) is not general but an especial grace belonging unto the Church of Christ, as appears *Ephe.* 1 3,4 *Cap.* 2. 1, 2,3,4. *Cap.* 5, 25,26. 1 *Pet.* 2.9,10. *Col.* 1.12,13. yea, from this we may take a medium to prove the general day of judgement, because the tares must be separated from the wheat, the sheep from the goats, which man cannot do, who knows not the heart, but God that searcheth the heart, and trieth the reines, and he shall do it openly at the general day of Judgement; as our Saviour, *Math.* 25.31,32,34 &c. but because you denie this article of our faith, I shall confirm Col. 1.12,13.

it out of the Scriptures; and first I shall begin with *Enoch*, cited by *Jude Verses* 14, 15.

Whole Sermons of our Saviour, *Mat.* 24. 31. to the end of that Chapter, and *Mat.* 25. *Acts* 17. 31. 1 *Thes.* 4. 16. *Heb.* 9. 27. *Rev.* 1. 7. *Rev.* 20. 11, 12, 13, 14, 15. with many more, which I shall desire the unsatisfied Reader, (if any such there can be) to read them in the Bible, and save the labour of Repetition: and in the reading them, he shall not only finde the truth and ground of this general judgement, but the very circumstances of as it.

1. The Person that shall judge, *Jesus Christ.*
2. The time, *the latter end of the world.*
3. The place, *the clouds.*
4. The manner of his comming to judgement, *with majestie and great glory, and all his holy Angels.*
5. The persons that shall be judged, *the quick and the dead.*
6. The judges action, *He shall separate.*
7. His sentence, *Come ye blessed, go ye cursed.*
8. The execution, *These shall go into everlasting life, those into everlasting torment.*

And now, what can be more evident; so that you your self, that have wickedly contradicted it, cannot but confess it, unless you are given up to believe your own delusions, and on the contrary to denie a truth, as apparent, as the light of the Sun at Noon-day, in the Scriptures, and that without any figure.

You object *Heb.* 9. 27. it is appointed for all men once to die, but after this the judgement, and say [this death is a dying into sin and trespasses.]

First for the place of Scripture: what can be more plain and forcible against you. It is decreed; where? *Gen.* 2. 17. *In the day that thou eatest thereof, thou shalt surely die*, and so:

so it was; for, from that time, he and all his posteritie were subject unto death, and as death is decreed, so is also judgement: God hath appointed a time, in which he will judge the world, *Acts* 17. 31. and this is not before death, as you would have it, but after death. The words are, after death comes the judgement; but you say this is meant of a spiritual death, a silly shift; did God appoint that any man should die the death of sin? no, he appointed him to die a death for sin, and transgressions.

Secondly, its manifest, the Apostle spake here of a corporal death, he answers an objection: to wit, if Christ be the *Messias*; how comes it to pass that he died? His answer is, it was appointed for all men to die, and therefore for him: now I hope you will not be so graceless, as to say, that Christ ever died the death of sin; and therefore it must be understood a death of the body, which he voluntarily suffered, that he might destroy him that had power of death, which was the Divel. *Heb.* 2. 14.

Your second objection is taken out of *Iohn* 5.22. *The father judgeth no man, but hath committed all judgement to the Son.*

That is, the father judgeth the world in and by the Son: and he doth it not with partialitie, as do corrupt judges, but with righteous judgement; for we are sure that the judgement of God is according to truth, *Rom.* 2. 2. and verse the sixth, who will render to every man according to his deeds, to them who by patient continuance in well-doing seek for glory, (&c.) Eternal life; but to them that are contentious, and do not obey the truth, indignation and wrath, &c. and when? at the day of the Revelation of the righteous judgement of God.

Third objection, 1 *Pet.* 4. 17. *For the time is come, that* Page 55. *judgement shall begin at the house of God:* to whom I answer, if it shall begin with us, what shall become of those that abide not in the Gospel. The same Apostle doth resolve it, 2 *Pet.* 2. 9. *The Lord knoweth how to deliver the righteous out of temptations, and to reserve the unjust unto the day of judgement to be punished.*

Ibid. Fourth objection out of *Mal.* 3. 3. *He shall sit as a Refiner and Purifier of silver: and he shall purifie the Sons of Levi, &c.* which words are spoken of Christs first comming in the flesh, as appears by that spoken before in the first Verse, *behold I will send my messenger before*: which is applied unto *John* the Baptist, *Mat.* 11. 10. *Behold I send my messenger before thy face, which shall prepare thy way before thee.* But what shall become of those that will not be purified, that will not abide the day of his comming: surely you shall finde another day for them in *Mal.* 4. 1. *Behold the day commeth that shall burn, as an Oven, and all the proud, yea, and all that do wickedly shall be stubble, &c.*

Fifth objection out of 2 *Pet.* 3. 8. one day is with the Lord, as a thousand years, and a thousand years, as one day, for answer to which, (that I may conclude,) I will only adde the foregoing words of *Peter*, on which these have dependence; and in which the objector is concerned. Knowing this (saith the Apostle Verse the third) there shall come in the last dayes Scoffers, walking after their own lusts, and saying, where is the promise of his comming? For since the fathers fell asleep, all things continue as they were from the creation: for this they are willingly ignorant of, &c. Verse 9. but the Lord is not slack.

I need not adde more to prove the veritie of the general judgement at the last day, which is written with a beam of the Sun, and with the very finger of God: if you be not past all shame, be ashamed of your damnable doctrine whereby you endeavour to overthrow (as you are truly told by Mr. *Head*) the very fundamentals of Christian Religion.

CHAP. XIII.

The practise of Magistrates and Ministers, discovered how they one uphold another, to serve not the Lord, but themselves.

The Magistrates and Ministers do not denie, that they de-

fend

ſend one the other, and in ſo doing, they fulfil their dutie, ſerve the Lord, and diſcharge a good conſcience.

For they are the two hands, by which the Lord doth govern his people: and as one hand ought to help, and aſſiſt the other, ſo ought the Magiſtrate and Miniſter to ſtrengthen and defend one another. Thou leadeſt thy people like Sheep by the hands of *Moſes* and *Aaron*, *Pſal.* 77. 20. who was it that led his people? God; wherewith? By the hands; of whom? Of *Moſes* and *Aaron*: what were they? The Prince and the Prieſt, the Magiſtrate and the Miniſter. That theſe were ordained by God to aſſiſt each other, you may read, *Exod.* 4. 14, 15, 16. and how they did aſſiſt each other, you may finde in *Exod.* 7. and *Numb.* 16. when *Jannes* and *Iambres* withſtood *Moſes*, *Aaron* lends him his Rod; and when *Corah*, *Dathan*, and *Abiram*, that curſed crue, roſe againſt *Aaron*, crying out (as ſuch as you do by us) ye take too much upon you, ye ſons of *Levi*, all the Lords people are holy; *Moſes* lends him his hand, as you may read in *Numb.* 16.

Both Magiſtrates and Miniſters are the Lords Shepherds, under Chriſt the great Shepherd of our ſouls: and both muſt joyn together in defending the flock from the teeth of the Wolf, and from the Claws of other ravenous beaſts, that ſeek to devour them, the Miniſters with the ſword of the ſpirit, and the Magiſtrate with the ſword of Juſtice: for the firſt, read *Tit.* 3. 10. *Ephe.* 4. 11. 1 *Cor.* 12. 28, 29. for the ſecond read *Rom.* 13. 1, 2, 3, 4, 5, 6. 1 *Pet.* 2. 13, 14. and *Deut.* 13.

It is a great curſe to have evil Magiſtrates or evil Miniſters, and yet it is a far greater to have none at all; for then every man teacheth what he will 2 *Chron.* 15. 3, 4, 5. every man doth what he will, *Micah* ſets up Idolatry, and conſecrates a Prieſt, *Judges* 17. the poor *Levite* hath his Concubin raviſhed, and *Dan* goes a robbing, *Judg.* 18.

Thoſe, that under colour of Chriſtian liberty, go about to take away Eccleſiaſtical and Civil Government, abuſe the Scriptures, and as much as in them lies, endeavour to deſtroy both Church and ſtate; for the libertie which the Scripture

Scripture ſpeaks of (in *Gal.* 5.1.) is a liberty from the Ceremonial Law, from the power and dominion of ſin, from the rigor and curſe of the Law, and a liberty in good things, not an Exemption from Eccleſiaſtical and civil Government, as is apparent in *Rom.*13.1 *Pet.*2.*Heb.*13.17. Thoſe therefore that reſiſt the powers, reſiſt the ordinance of God, and ſhall receive to themſelves Damnation.

Alſo they endeavour to overthrow the Chriſtian State, *ubi nullus Gubernator corruit Populus. Prov.*11.14. as a ſhip without a Pilot; ſo a people without a Governour, and Counſel, muſt and will fall: and excellent is that prayer of *Moſes*, *Num.*27.16 *Let the Lord the God of the ſpirits of all fleſh ſet a man over the congregation which may go out and in before them; that the Congregation of the Lord be not as ſheep which have no ſhepherd.*

Page 58. You ſay [let the people judge who thy are that cauſe diviſions] we alſo ſay the like, and that the Apoſtle in that place of *Rom.*16.17, 18. tells them who they are. They that teach Doctrine contrary to that which they had been taught. Now I pray, who do ſo? you that overthrow the Articles of our faith, in that ſenſe they are delivered, received, and beleeved by all the Chriſtian Churches in the World; or we that defend them: you that by *good words and fair ſpeeches deceive the hearts of the ſimple Rom.*16.18. or we who tell them the truth; that if they live and die in their ſins, *in following after unrighteouſneſſe and diſobeying the truth. The Lord in flaming fire ſhall take vengeance on them, for they ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, &c.* read 2 *Theſ.*1.8,9. *Rom.*2,9,10.

You that ſpeak evill of Dignities, and deſpiſe Dominions. *Iud.*8. or we that defend them?

Tis you build up *Babel* with blood, and raiſe the foundation of *Sion*, you cannot be ſaid to build up *Sion*, in that you cauſe the people to err by crying peace when there is no peace, that all mankinde *Iew* and *Gentile* ſhall be ſaved, contrary to the very words of Chriſt, *Matth.*25,46. 2. That a Regenerate man cannot ſin, contrary to St. *Paul* Rom. 7.23,24,25. *Who ſhall deliver*

deliver me from this body of death; Me, he ſpeaks of himſelf. 3. That there is redemption out of hell, and that hell paines ſhall have an end, contrary to the words of Chriſt *Mark.* 9. 44. *Their worm dieth not, and the fire is not quenched.* 4. That good works are not needfull to ſalvation. When the Scripture ſaith without *holineſſe no man ſhall ſee God Heb. Heb.* 12. 14.

You charge us with preaching for hire, ſaying [You the Prieſts divine for mony &c.] which page is full of ſuch reproaches and ſlanders. Page 59.

For we preach to convert ſouls to God, to build up the Church of Chriſt: and as for our Tithes (which you call uor hire) we take them as our inheritance ſetled upon us by the Laws of God, and the Laws of the land. Who have thought fit that he that ſerves at the altar ſhould live by the altar, according to that 1 *Cor.* 9. from the firſt to the 15. verſe.

It is your ſelf, and ſuch as you are, that preach for Reward, that live by gifts and bribes; wherfore you deviſe falſe Doctrines, ſuch as will pleaſe fooliſh, corrupt Mens fancies, that *put hony in the Sacrifice inſtead of ſalt*, and ſow Pillows under mens Elbows that they may ſleep at eaſe in ſin: that tell the wicked they ſhall live, though God hath ſaid they ſhall ſurely die except they repent: that ſtrengthen the hands of evil doers, that they ſhould not return.

You, I ſay, *run without ſending. Ier.* 23. 21. *I have not ſent theſe Prophets, yet they ran: that bring in damnable Hereſies*, and preach *aliud Evangelium* another Goſpel *Gal.* 1. 6, 7. not that there was another Goſpel, then that which *Paul* taught; but becauſe there was, like yours, an invention of their own braines.

Good reaſon therefore have the miniſters to warn the peopel to beware of you; and the Magiſtrates to ſhut you up, that you ſow not your damnable doctrines among the people; *that they follow not your pernicious wayes, by reaſon of*

which

which the word of truth might be evil ſpoken of; but that they may be mindeful of that excellent admonition of the Apoſtle, 2 *Ioh.*7.8,9,10,11. *For many deceivers are entred into the world, who confeſs not that Ieſus is come in the fleſh. This is a deceiver & an Anti-Chriſt. Look to your ſelves, that we looſe not thoſe things which we have wrought, but that we receive a full reward. Whoſoever tranſgreſſeth, and abideth not in the Doctrine of Chriſt, hath not God: He that abideth in the Doctrine of Chriſt, hath both the father and the Son. If there come any unto you, and bring not this Doctrine, receive him not into your houſe, neither bid him God-ſpeed; for he that biddeth him God-ſpeed, is partaker of his evil deeds.*

CHAP. 14.

Page 61. You argue, [thoſe that do preach the Doctrine of Damnation, telling the people that they are eternally damned are no Goſpel-Miniſters, & do preach from an evil ſpirit; but Chriſt did not preach this Doctrine of eternal damnation to any, for he did preach ſalvation to all men, and *the acceptable year of the Lord*] and to prove this you quote. *Luk.*4. 18. *Iohn* 3.17.

To tell you, your *Major* or *Minor* is falſe, or to treat you after the manner of Diſputants, is a thing paſſeth your underſtanding, therefore I ſhall anſwere you thus.

Thoſe that preach according to the Commiſſion, Chriſt gave unto his Diſciples to preach at his departure, are Goſpel preachers; but thoſe that preach damnation to the impenitent and unbelievers, as well as Salvation to the penitent and believers, preach according to that Commiſſion, therefore they are Goſpel preachers, *Mark* 16. *Go into all the World and preach the Goſpel*, that is, *he that believes and is baptized ſhall be ſaved, and he that believeth not ſhall be damned*: is not here damnation to the unbelievers, as there is Salvation for believers? Are they not commiſſionated to preach

preach this throughout the World, and did they not faithfully perform it? Read *Rom.* 2. 4, 5, 6, 7, 8, 9, 10. where the Apoſtle pronounceth *Glory, Honour, Immortalitie, and Eternal life to every man that worketh good; but denounceth tribulation and anguiſh, wrath and judgement, at the day of wrath and revelation of the juſt judgement of God to the impenitent, that obey not the truth, but obey unrighteouſneſs.* Likewiſe in the 2. Theſ. 1. 6, 7, 8, 9. *Seeing it is a righteous thing with God to recompence Tribulation to them that trouble you*: and to you who are troubled reſt with us, when the Lord Jeſus ſhall be revealed from Heaven *with his mightie Angels in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Ieſus Chriſt: who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, &c.* read alſo 2 *Pet.* 2. 2, 3, 4, 5. and the whole Epiſtle of *Iude.*

I hope you will not ſay now theſe men were not Goſpel-preachers, or that they had not the ſpirit of *God*; for it was after the day of *Pentecoſt*, when the cloven tongues deſcended and ſat upon them, *Acts* 2. 1, 2, 3.

But let me ask you one queſtion, when Chriſt gave unto his Diſciples the keys of the kingdome of Heaven, wherein did the power of the keys conſiſt? Was it not in binding as well as in looſing? You will finde it was, in *Iohn* 20. 23.

{You falſely, and impudently ſay, that [Chriſt never preached damnation to any, but Salvation to all.] Page 61.

Certainly you have read Chriſts Sermon upon the Mount, and it is moſt certain you underſtand it not; for it is plain, *Mat.* 5. 21 22, 23, 24. and in the 29. *It is better that one of thy members periſh then that thy whole body ſhould be caſt into Hell.* Mark 6. 11 *It ſhall be more tolerable for* Sodom *and* Gomorrah *in that day of judgement, then for that* Citie. Likewiſe read *Mat.* 23 from the 13. verſe to the end of the Chapter, and you ſhall finde how many woes are pronounced by Chriſt there, *and the greater damnation* to Hypocrites, vid. Mat. 6. 6 & 7. 19.

for their holy pretences, verſe 14. and the 30. It ſeems plainly you know not what you ſay, and care not what you affirm: that you are led by the ſpirit of falſhood and errour, and not by the ſpirit of truth, who dare thus boldly contradict the truth.

But that text of *Mat.* 23. 14. and 33. quoted by Mr. *Sanbroke*, I perceive, confounded you, that you knew not what to ſay, or at leaſt ſaid you knew not what, ſomething, nothing to the purpoſe, which was

Page 61. That Chriſt was then a fulfilling the Law] which you your ſelf overthrow at the latter end of this diſputation, (Page 64.) out of *Heb.* 13. 8. *Jeſus Chriſt, the ſame yeſterday, to day, and for ever. Now if he were the ſame yeſterday*, (as certainly he was; *for he was the lamb ſlain in Gods decree*) *ab origine Mundi*; therefore he had fulfilled yeſterday Gods account; but if it were ſo, yet it doth not leſſen your fault, who have falſely affirmed that Chriſt preached not damnation to any; but ſalvation to all. Not to paſs over your playing *Legerdemain* with the Scriptures, your ſaying that [Chriſt told the Phariſees, that the kingdome of God was

Page 61. to be revealed in them, and which ſhould ſuddenly come unto them, and that they hearing this, demanded of Chriſt when the kingdome of Heaven ſhould come, alſo that Chriſt anſwered them, The kingdome of Heaven comes not with obſervation.]

Now let any one read that Chapter of Woe and damnation to the *Phariſees*, *Mat.* 23. and he ſhall finde there is no ſuch queſtion or anſwer in that Chapter, nor in that Evangeliſt, neither is there any thing like it: and therefore you falſifie the Scriptures to make a colourable anſwer to that which is unanſwerable, and what you quote out of the 17. of *Luke* 20. 21. is ſpoken upon another occaſion, and the anſwer concerned not the *Phariſees*, but was directed to the Diſciples, verſe 22. *and he ſaid unto his Diſciples, &c.*

I think there is no man ſo deluded, except your ſelf, as to think that Chriſt ſhould tell the *Phariſees* that the kingdome of Heaven was within them, of whom he had given this

Teſtimony

Teſtimony in the words before, that their inſide was full of extortion and exceſs: that they were like unto painted Sepulchers, full of dead mens bones, and of all uncleanneſs.

But you ſay [the Kingdome of Heaven was within the *Scribes* and *Phariſees*, though yet they knew it not.] Page 62.

But Chriſt that knew all things knew them *intus & in cute*, he knew their conditions, and concluded they were *a generation of Vipers, and ſhould not eſcape the damnation of Hell.*

You tell us [our Schools will never teach us this leſſon of knowing Chriſt within us.] Page ibid.

Firſt, you are ignorant what Doctrine the Schools teach, and I therefore can give no account of it, a fools bolt is ſoon ſhot; praiſed be God, our Schools teach no ſuch doctrine, as you teach, nor any of the Schools of the Prophets; but the School of Antichriſt, where *Cerinthus, Marcion, Montanus and Muncer* had their learning, and whereof you are a profeſſour.

You ſpeak ſomething of another Book of yours, called *Truths Teſtimony.* Page 63.

It ſeems all your Books are like the Egyptian temples, they have a fair and beautiful outſide, a ſplendid Title, but nothing elſe then rotten within. Mr. *Sanbrook* tells you he burnt it: and well did he doubtleſs in ſo doing: if I ſhould do the like too by this I am treating of: I ſhould do you no wrong: I have not met with a worſe printed and publiſhed.

You queſtion our calling, ſaying [I queſtion whether ſome of you have received this Goſpel-commiſſion from Chriſt yet or no.] Page 63.

Which calling of ours hath been ſufficiently vindicated by

many learned and godly Miniſters of the Church of England, both againſt our adverſaries the Papiſts abroad, and alſo our malicious enemies the ſectaries at home: and will be again when any worthy of an anſwer ſhall go about to queſtion it.

But, becauſe I have undertaken to anſwer your follies, I will adde ſomething more, in anſwer to your objections againſt the Miniſters way of preaching the Goſpel, though I have done it ſufficiently already.

Page 63. You ſay that [we have no commiſſion from Chriſt, becauſe we preach damnation, which is no Goſpel-meſſage.]

This, or to this effect is that you have ſaid at the beginning of this Chapter, (Page 61.) already anſwered, but ſomething more may be ſaid concerning two places of Scripture quoted there in the Margent, which you make the ground of your objections.

The firſt is *Luke* 4. 18. which the Evangeliſt takes out of *Iſa.* 61. 1. but a place that makes not for you, but is full againſt you; for it is not general, but to the poor, to them that are throughly touched with the feeling of their ſin, and have their hearts broken with ſorrow for their tranſgreſſions: to ſet at libertie them that acknowledge themſelves to be in bondage, *ſold under ſin* againſt their wills, as *St. Paul* did, *Rom.* 7. 14. and are ready to cry out with him, *who ſhall deliver me from the body of this death.* To thoſe that do not acknowledge their condition, and the need they have of a deliverer, *Chriſt came not to ſend peace, but a ſword*, Mat. 10. 34.

They are in effect the words of *Iſaiah*, *to preach the acceptable year of the Lord, and the day of vengeance of our God, &c.* he alludes to the deliverance of Iſrael out of the captivitie of *Babylon* by *Cyrus*: for as that was a year of *Iubile* to the Jews, ſo it was a year of vengeance to the *Caldeans*, that held them in Captivitie.

The ſecond place *Iohn* 3. 17. which is fully expounded and anſwered

answered by our Saviour himself v. 18. 19 *He that beleeveth on him is not condemned; but he that beleeveth not is condemned already because he hath not beleeved on the name of the only, begotten Son of God; and this is the condemnation, that light is come into the world, and men loved darkneſſe rather then light, because their deeds were evil.*

Is not here condemnation preached to unbeleevers, as well as ſalvation to beleevers, is it not as clear as the light at Noonday?

[You quote *Col.*1.6.] The Goſpel which is come unto you, as it is in all the world &c.

If we ſhould grant it hath been preached &c. yet it makes nothing for your purpoſe; for though it be the power of God unto ſalvation to all that beleeve, *Rom.*1.16, yet is it not ſo to the impenitent and unbeleevers; for unto them it is the power of God to deſtruction. 2 *Cor.*10.6.

CHAP. XV.

In this Chapter you talk much of the whore of *Babylon* her rage, her names of Blaſphemy againſt the truth, her ſeat, &c. Wherein you ſet forth your ignorance and manifeſt your malice, in that you apply that to another which is proper to your ſelf.

The whore of Babylon is the Malignant Church, the Corps of the reprobate: the head of which is Satan, and Anti-Chriſt is his Vice-gerent, ſhe is compared to a Whore in oppoſition to the Spouſe of Chriſt, who is compared to the Woman *Revel* 12.

The *Whore of Babylon* is adorned with worldly Ornaments, as Gold, Silver, and Pearl, to difference her from the *Church of Chriſt* who is clothed with heavenly: *the Sun and the Moon are under her feet, and a Crown of Stars upon her head.*

The Beaſt which the *Whore* rides on is the Romam Empire *Dan.*7.2-3. Her ſeat *Babylon*, 1 *Pet.* 5.13. (which the Romiſts

mists themselves will needs have to be *Rome*, and which is very probable) as appears in *Revel.* 17. 18. onely we must remember, that though St. *Peter* spake then of the time present, the spirit of God intends there, to foretell the condition of that Church to come.

Rev.17.18.

She hath in her fore-head the name of Mystery: in her hand is a Golden cup, full of abominations, by the Golden cup is understood the Scriptures, which she turns to abominations by wresting them to her own wicked purposes as you have done, she rages against the truth, and those that maintain it, and shews the effect of her rage by making her self drunk with their blood.

Now what is all this to your Opponents, how can you apply any of these things to any particular action of theirs truly? falsly, I find you do. Their zeale for Gods Glory and for the Love of the truth (never more abused by any Heretick then your self) you call rage, their telling you and others the truth, in saying you are a Blasphemer and a Perverter of Scripture, you call railing or reviling: when you may as well say that he is a Railer, that calles a thief, a thief and a murderer by the Name of Murder.

Or with what face can you rank your self with the Saints, the Martyrs of Iesus, the Apostles, with Christ himself, when you are (not wrongfully called, but) proved a Blasphemer and a seducer; when you are strongly suspected for incontinency, for you were indicted at *Maidstone* this Summer Assises for attempting the Chastity of two of your Proselytes with base actions and filthy speeches, the Bills were found, and judgement passed upon them, by the whole Bench, and you were fined accordingly.

I should now wonder at your impudence, but that Saint *Paul* sayes: the devil, when he means to deceive the world, transforms himself into an Angel of Light, and likewise his Ministers, whose end shall be according to their works 2 *Cor.* 11.14.15.

Such Saints as you may fitly be compared to *Iezebel who called her self a Propheteſſe* (Revel. 2. 20) that is such an one

as

as was inſpired by the ſpirit of God, and ſo made God the Author of her blaſphemies and lies, *ſeduced the ſervants of God, and taught them to commit fornication, and eat things ſacrificed to Idols.* Wherefore God threatens to puniſh her and her companions except they repent.

God give you an heart to repent, and alſo your followers, (for you are obſerved to have few that have in them any thing of Godlineſſe) but ſuch as follow your example, perſwading others, and be perſwaded themſelves, that heaven ſhall be the reward of the wicked, though the Scripture ſaith without holineſſe no man ſhall ſee the Lord. I ſay, God give you all grace to repent, that you may eſcape the Vengeance which without repentance will aſſuredly fall upon you; *for receiving not the love of the truth, and having pleaſure in unrighteouſneſſe* 2 Theſ. 2. 10. 11, 12.

CHAP. XVI.

In this Chapter three things are moſt conſiderable, (not to trace you in every abſurdity) that you ſpeak of, the 1. is [Gods equal love to all. The 2. is univerſal redemption; 3. That this is onely means to keep men from ſin.] Page 68.

The wiſe man ſaith, *God is a lover of all his Creatures*; yet doth he love Mankinde more then the reſt, and therefore he is not called φιλόκτιςης but φιλάνθρωπος, not a lover of the Creatures, but a lover of man: now though he love al mankind as appears by his Protecting, and ſuſteining them; yet it cannot be denied, but he loveth ſome of mankinde more then the reſt, becauſe he hath ſhewed greater effects of his love to ſome then he hath to others, in that he hath elected them, effectually called, juſtified and glorified them; ſo that the love he bears to others, whom he hath not elected, called, &c. compared to this may in a manner be called hatred, agreeable to that of *Rom. 9.* 13: Jacob *have I loved but* Eſau *have I hated.* Wiſd. 11. 24.

Now

Now inſomuch as he choſeth ſome and refuſes others, as he did *Jacob* and not *Eſau*, he calleth ſome and not others, as he did *Abraham* and none of his kindred, he beſtoweth more benefits upon ſome then upon others, it is apparent his love is not equal, but that he loves ſome more then others, and therefore let this provoke us to love God more then others, becauſe he hath done more for us, then for others; to whom much is given, of him much is required.

Concerning univerſal Redemption. I know there be ſome places of Scripture that do ſeemingly make for it.

As { 2 Cor. 5.19. *God was in Chriſt reconciling the world unto himſelf.*
1 *Tim.* 24. *Who will have all men to be ſaved.*
1 *Iohn* 2.2. *He is the propitiation for the ſins of the Whole world.*

Now mark the Places that are againſt univerſal redemption; and then I will reconcile them.

As Matth. 26. 28. & Mark. 14. 24. *This is my blood of the new Teſtament, which is ſhed for many.*

Matth. 20.28. *He gave his life a ranſom for many.*

Heb. 9. 28. *Chriſt was once offered to bear the ſinnes of many.*

John 11.52. (there it is ſaid that) *Chriſt ſhould gather in one the Children of God that were ſcattered abroad* (which are onely his elect for whom he is ſaid to lay down his life)

Iohn 10. 15. *I lay down my life for the Sheep,* (not for the Goats.)

Iohn 17. 9. *I pray not for the world, but thoſe that thou haſt given me.*

Is the Scripture therefore contrary to ſcripture? or the Word againſt the Word? no ſuch matter: one ſhort diſtinction will reconcile all this: which is this, Chriſt died for all *ſufficienter* but not *efficienter*.

His

His death was of ſufficient value to redeem all the world, yea, and many more worlds, if there had been more, but yet it is not effectual for all, becauſe all do not make uſe of it; and the reaſon is becauſe all have not faith? *Theſſalonians* 3.2. Heb. 4.2,3.

You are declaring (you ſay) the gathering together of all men in Chriſt, and more to this purpoſe, for which you alledge, or wreſt many places of Scripture quoted in your Margent, which I will anſwer as ſo many Objections.

Out of Heb. 2. 11. *For he that ſanctifieth and they who are ſanctified are all of one &c. Nihil eſt Antipho quin malè narrando poſſit depravari*; as we ſee in Satans allegation *Mat.* 4.6. You take that which you think is (though indeed it is not) for your purpoſe, and leave out that which is againſt you. Read the verſe before; *For it became him for whom are all things, and by whom are all things, in bringing many Sons unto glory, to make the Captain of their ſalvation perfect through ſufferings.* Then follows, *For he that ſanctifieth &c.* ſo you ſee it is, *Many ſonns*, not all, this makes againſt you. Object. 1. Teren.

2. *Eph.* 1. 10. *That he might gather together in one all things in Chriſt, which are in heaven and which are on earth, even in him.* Obj. 2.

I pray read the verſe following, which hath a neceſſary dependance, the words are theſe. *In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him, who worketh all things after the counſel of his own will* Now, how doth this prove your return of all men? Doth he not ſpeak of thoſe, *that he predeſtinated to the Adoption of children*? As appears more fully out of the 4. and 5. verſes, and who are they? *Thoſe whom he had choſen in Chriſt before the foundation of the World.* The Apoſtles purpoſe in

all this, is to prove the gathering together *the elect, both of the Jews and Gentiles into one body by the preaching of the Gospel,* as appears more plainly in *Ephe.* 2. from the 11. verse unto the end of that Chapter. And also of the uniting of the Church-militant, with the Church-triumphant, *under the same head Jesus, Heb.* 12. 22, 23, 24. Now what doth this make for the proving that Reprobates, Infidels, Impenitent persons: yea, the Divels and the damned shall be brought, home to Christ? Are they predestinated to be the sons of God? Were they elected before the foundation of the World? For shame (if not for love of your own soul) rectifie your judgement, if you have not lost your understanding in the thick darkness of errour. Also the same Apostle tells us, *Ephes.* 4. 18, 19. *of a people that have their understandings darkned, and strangers from the life of God,* and in the fifth Chapter verse 5. which I cannot pass over, *that no whoremonger, nor unclean person, nor covetous man, who is an Idolater, hath any inheritance in the Kingdome of Christ, and of God, except they repent,* and we know that there are too many with the deaf Adder stop their ears, and refuse to hear the voice of the charmer, *Psal.* 58. 4, 5.

Object. 3. *Eze.* 34. 16. *I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and strengthen that which was sick, &c.*

Mark I pray; what is this, to prove [the gathering together of all men in Christ to be brought home to the father] for which you quote it? For observe what follows in the very same Verse; *But I will destroy the fat and the strong, and will feed them with judgement: but as for you O my flock, thus saith the Lord God, behold, I judge between Cattel and Cattel, between the Rams and the he-Goats:* which is point-blank against you, unless you could prove the Reprobates to be the Sheep of Christ, which doubtless you are ready enough to hold.

Jerem.

Jerem. 33. 6. *Behold I will bring it health and cure, and I will cure them, and I will reveal unto them the abundance of peace and truth.* Object. 4

To whom is this ſpoken? to *Babylon* of the *Caldeans*, or to ſpiritual *Babylon*, the corps of the Reprobate? Do not the words following ſhew that it is ſpoken to *Judah* and *Jeruſalem*, the Church of God? obſerve the words. *I will cauſe the captivitie of Judah, and of Iſrael to return, and build them as at the firſt, &c.* I ſee you are much neceſſitated; when you bring thoſe promiſes, that God makes unto the houſe of *David*, Verſe 21. to prove the ſalvation of the reprobate.

Rom. 5. 18. *Therefore as by the offence of one judgement came upon all men to condemnation: even ſo by the righteouſneſs of one, the free gift came upon all men unto Juſtification of life.* Object. 5.

Read the verſe following. *For as by one mans diſobedience many were made ſinners: ſo by the obedience of one ſhall many be made righteous*; the purpoſe of the Apoſtle is to ſhew; that as *Adam* by his diſobedience deſtroyed all his Poſteritie: ſo Chriſt by his obedience ſaved all his ſeed, that is, all that were the ſeed of *Abraham*, not according the fleſh, but according to the Spirit, Rom. 9 7, 8. *Neither becauſe they are the ſeed of Abraham, are they all children: but in Iſaac ſhall thy ſeed be bleſſed, that is, they which are the children of the fleſh, theſe are not the children of God: but the children of the promiſe are counted for the ſeed.*

1 Cor. 15. 22. As in *Adam* all die, ſo in Chriſt ſhall all be made alive. Object. 6.

What the Apoſtle brings here to prove the Reſurrection of the body: you urge to prove the Reſurrection of the ſoul: a goodly argument.

But ſuppoſe we grant it, yet will not the Text help you at all; for the genuine ſenſe of it muſt be this, *as all that* were in *Adam* died: ſo all that are in Chriſt are made alive.

Object. 7. *Luke* 19. 10. *For the ſon of man is come to ſeek, and to ſave that which was loſt.*

It is true; but it is meant, thoſe that know and acknowledge themſelves to be loſt, (as the Prodigal did) that ſay in themſelves, *I will go to my father and ſay unto him, father I have ſinned, &c.* Luke 15.

Object. 8. Chriſt prayed for his enemies that had imbrued their hands in his blood, becauſe they did it out of ignorance, *Luke* 23. 34. *Father forgive them for they know not what they do.*

It is true he did, and his prayers were heard, for ſome of them were converted by St. *Peters* Sermon, as appeareth out of *Acts* 2. but yet it doth not follow that he prayed for the Reprobate: he teacheth us the contrary, where he ſayeth, *I* John 17. 9. *pray not for the World, but for them that thou haſt given me out of the world.*

Object. 9. 1 John 2. 1, 2. *If any ſin, we have an Advocate with the father Jeſus Chriſt the righteous, who is the Propitiation for our ſins, and not for ours only, but for the ſins of the whole World.*

I anſwer, as at the beginning, that he is a propitiation ſufficient for the ſins of the whole World, but not efficient, becauſe all do not believe.

Object. 10. 1. *Tim.* 2. 4. *Who will have all men to be ſaved, and come to the knowledge of the truth.*

Which muſt not be underſtood of his ſecret will, but of his

his revealed, according to which he would have them to be ſaved, if they repent and believe the Goſpel, otherwiſe they cannot expect Salvation, and this is agreeable to that doctrine, which Chriſt commanded his Diſciples to preach, *Mark* 16. 16. *He that believeth and is baptized ſhall be ſaved; but he that believeth not ſhall be damned.* Others anſwer, that the Apoſtle ſpeaks not *de ſingulis generum ſed de generibus ſingulorum*, that is, of all ſorts and conditions of men, as appears by the words going before.

But here, I wonder, to what purpoſe you bring in the Hiſtory of the ten Lepers, and that in ſuch a faſhion, that if you did not help it with a lame expoſition, in the latter end of your book (Article 21.) a man would judge that you mean Chriſt was one of them? I wonder, I ſay, to what purpoſe: *you will ſay*, to prove that all men ſhall be ſaved, for this is the ſubject of the whole Chapter; then the ſumme of the argument muſt be this, (ten Lepers were cured by Chriſt, and but one of them returned to give thanks, therefore all ſhall be ſaved) a goodly concluſion. But had you any ingenuity or love to truth, you would have argued (as any Schoolboy would have done) thus [ten Lepers were healed by Chriſt, and but one of them returned to give thanks, therefore but one of them ſhall be ſaved, is not this the moſt probable of the two? Seeing Chriſt himſelf hath taught us; *that few are they that ſhall be ſaved*, Mat. 7. 14. Page 68.

{ Laſtly, you ſay [that this Doctrine of the love of God to all men, is the only means to keep them from ſin.] Page 68.

This is a way, both diſagreeable to the word, and will of God, and alſo to reaſon.

That it is to the word of God, I have already ſufficiently proved, yet I will adde more. *Jude* 22, 23. *And of ſome have compaſſion making a difference: and others ſave with fear, pulling them out of the fire.* Thoſe that ſin, either out of weakneſs of judgement, or want of ſtrength are to be gently Gal. 6. 1.

gently dealt with; but those that sin out of wilfulness are sharply to be reproved, *Titus* 1.13.

Thus *Peter* did *Simon Magus Acts* 8. 20, 21, 22, 23. or as *Paul* did *Elymas* the sorcerer, *Acts* 13. 10, 11. when wounds are corrupted and stink, they ought first to be cleansed, before we pour in Balm, otherwise we shall heal them deceitfully, like false Prophets (such as your self is) *Jerem.* 6. 14. *They have healed the hurt of the Daughter of my people slightly, saying, peace, peace, when there is no peace.*

It is also disagreeable to reason: suppose a man to have two sons, on which he hath a large Patrimony to bestow: and being committed to the care of a Tutor, one of them proves a Prodigal (I mean not such a Prodigal, as is returned from his evil wayes, but) an incorrigible one, that is, in the full career of Vice; his Tutor intending (as in duty bound) to reclaim him, tells him his father beareth a great deal of love towards him, and (notwithstanding his evil courses) cannot, will not disinherit him, and much more to this purpose: will any one think, that this is the best and most rational course to reclaim him? Surely, no, but rather a means to increase his licentiousness: a good Tutor will rather with a severe and contracted brow command him to reform, telling him he understands his fathers Will is such, that if he lead such an extravagant and exorbitant course of life, he must expect to be disinherited.

Likewise a man hath a bad servant and a good; one increaseth his Talent; the other, that is the bad servant, hideth his in the ground, shall he notwithstanding his unprofitableness be soothed up, and assured, that at his Masters comming, he shall be rewarded with a *well done, good and faithful servant, thou hast been faithful over a few things, I will make thee Ruler over many things: enter thou into thy Masters joy*? the Scripture saith no, and reason too can say no otherwise, I suppose your learning never amounted to the understanding of the old Verses.

Mat. 25. 21.

Oderunt

Oderunt peccare boni, virtutis amore;
Oderunt peccare mali, formidine pœnæ.

Good men, for love of goodneſs, bad for fear
Of puniſhment, do ſinful acts forbear.

To conclude this Chapter, this doctrine of yours is the only means for you to get Proſelytes, and to increaſe the kingdome of darkneſs, and draw many unto damnation.

CHAP. XVII.

{ Here you quarrel with the Miniſters, for complaining to the Magiſtrates for ſuffering you to preach without Orders (and you are ſo bold as to ſay) their duty is not to forbid any, but to reprove ſuch complainers; theſe are the contents of the Chapter. Page 71.

I pray what think you of thoſe two examples in *Rev.* 2. the one of *Pergamos* for ſuffering among them, thoſe that maintained the *Doctrine of Balaam*, and of the *Nicolaitans*. The other of the Church of *Thyatira*, for ſuffering the woman *Ieſebel*, which called her ſelf a Propheteſs, to teach, and ſeduce the ſervants of God.

Though the civil Magiſtrate may not aſſume to himſelf the Adminiſtration of the word and Sacraments; or the power of the Keys, 2 *Chron.* 26. 18. *Mat.* 18. 17. yet are they to preſerve peace and quietneſs, 1 *Tim.* 2. 2. to take the foxes that ſpoil the Vines, *Cant.* 2. 15. to puniſh falſe teachers and ſeducers, *Deut.* 13. and not to ſuffer ſuch brats of *Babylon to ride upon their ſhoulders.*

{ You vilifie the divine function of the Miniſtery, and call it [a *Trade* of preaching.] Page 71.

But we regard not the reproaches of ſuch fellows as you are, who are neither Prophets, nor the ſons of Prophets; but

brought

brought up to feed Cattel, as thoſe your predeceſſours were, *Zach.* 13. 5.

Our comfort is, the Holy Ghoſt ſpeaks honourably of it; calling us the Embaſſadors of *Chriſt*, 2 *Cor.* 5. 20. and the Miniſters of Chriſt, and Stewards of the Myſteries of God, 1 *Cor.* 4. 1. nay, Angels (though not by nature, yet) by office; ſuch are the terms of Gods ſpirit, in his Epiſtle to the ſeven Churches of *Aſia*. I hope I need not ask pardon, if *I magnifie mine office*, Rom. 11. 13.) when ſuch intruders labour all they can to pull it down.

For our calling, we have not taken it up of our ſelves, (as did the ſons of *Sceva*, *Acts* 19.) but from Chriſt, though not immediately, yet ſucceſſively, and thus I prove it.

Chriſt the ſon of God, the promiſed *Meſſias*, was ſent of his father to be the Miniſter of the Reconciliation; and *therefore he is called the Biſhop of our ſouls*, 1 Pet. 2. 25.

The Angel of the Covenant, *Mal.* 3. 1.

The High Prieſt, *Heb.* 5. 4.

The Miniſter of the ſanctuary, *Heb*, 8. 2.

Now as he was ſent by the father, ſo did he ſend others: firſt he choſe his Diſciples, inſtructed them, and ſent them out to preach unto the Jews: afterwards being to leave them, he ſent them unto all the World, *Mark* 16. 15. and that they might be the better able to do it, he gave them power from above, *Acts* 2. 1, 2. &c.

Now of theſe ſome are Miniſters of the Circumciſion, and ſome of the uncircumciſion, *Gal.* 2. 7.

Theſe ordained *Presbyters* in every *Church*, *Acts* 14. 23. and when they were to depart, they left *Titus* in *Creet*, *Tit.* 1. 5. *Timothy* in *Epheſus*, 1 *Tim.* 1. 3. and gave them a charge to provide for ſucceſſion, 2 *Tim.* 2. 2. *the things that thou haſt heard of me among many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo.*

Likewiſe, what they did in *Creet* and *Epheſus*, they did in others places, as appears by the Teſtimony of *Clement*, the Scholar of *Paul* mentioned *Philip.* 4. 3. who in his divine Epiſtle teſtifies, that the Apoſtles every where ordained

daines the first fruits of prime beleevers, for Bishops and Deacons.

Such a calling then there was, and not arbitrary, men are not to run without sending, as false Prophets use to do Jer.23. 21. *I have not sent these Prophets, yet they ran: I have not spoken unto them, yet they Prophesied*, and yet a calling is pretended, but it is such a one as had the priest of *Micah Jud.* 17. or those Priests of *Jeroboam.* 1 *Kin.*12.31.

Those that are truely called, are first to be tried, and then ordained, their trial is to approve their gifts, and their ordination to give them power, without which no man ought to preach. Rom. 10. 15. Heb.5.4.

You, and others (not much unlike you) pretend highly to gifts, (it were well if those you have were imployed to the best advantage) the emptyest Ears of corn do ever carry themselves highest. *Phaeton* though he was able to drive the Chariot of the *Sun*, as the story goes; but by his unskilfulnesse set the world on fire, such as you are, are very much concerned in the *Moral* of it, being instruments onely fit to set on fire *Church* and *State*, as sad experience tells us. If there were any such gifts really in you, as is pretended, why is there not an application to those that are impowred by God in the Church, to try the gifts and manners of men, so that if there were such a qualification as is required in you, ye might not want ordination. It cannot be denied, that ever there were more Gifts, then were powred on the Christians in the primitive times; and yet those that thought themselves fit for the function were content to submit themselves to examination, and take ordination from them that had power, as may be collected out of 1 *Tim.* 3.10. *Let them first be proved &c.*

And if men like not of this, or be not liked and approved, let them exercise their gifts within their calling: teaching and instructing their families, and edifying one another, *Tit.*2 *Inde* 20. But let them not usurp the Office of the Ministry lest it happen unto them as to *Uzzah* (2 *Sam:* 6.6,7.) for

 touching

touching the Ark; which none might touch but the prieſts *Num.* 4.15.

Page 71. Laſtly, you object the example of *Eldad* and *Medad* *Num.* 11.] you are hard put to it, when you object the calling of the Magiſtrate to prove the calling of the Miniſters; had you ever been in the Schools they would have told you your arguments muſt be *ad idem.*

Again, theſe men propheſied not without a calling; for though they were not at the Tabernacle, yet they were of thoſe that were written by *Moſes*, and preſented unto the Lord, and therefore the Lord put his ſpirit upon them, *Verſe* 26.

Now I pray, what *Moſes* hath written your name and preſented it unto the Lord. Beſides, we muſt not gather general Rules from extraordinary examples. Becauſe *Deborah* and *Huldah* propheſied, therefore ſhall any infer that Women ought to teach in the Church. Doth not the Apoſtle teach the contrary 1 *Cor.* 14.34. 1 *Tim.* 2.12?

CHAP. 18.

The ſubject of this Chapter is Original ſin; You ſpeake much in the commendation of young children, which were commendable in you, were it not done for by-ends, you ſet them forth in their moſt beautiful Characters, but (*Latet anguis in Herba*) you would ſhroud an old Pelagian Hereſy under them. You magnifie their condition, as being free from actual ſin, but your purpoſe in it is to denie Originall Sin.

Page 73. You ſay [They are not born in ſin]

Firſt, therefore I will ſhew what Original ſin is, and that it is in all men by Nature, and then anſwer your Cavills.

For the better underſtanding of it, we muſt know there were

were in *Adam* before his fall three things. 1. The ſubſtance of his body and ſoul, 2. The faculties, and 3. The qualities of them, that is to ſay, the image of God conſiſting in a conformity of all his will and affections and powers to Gods will. Now when *Adam* ſinned, he did not loſe the ſubſtance or faculties of his ſoul and body, but the conformity of his will and Affections and powers to Gods will, and conſequently in ſtead of that comes want of Original righteouſneſſe, and a proneſſe to ſin and wickedneſſe.

Now that this is in all mankinde by nature appears in *Pſa.* 51,5. *behold I was ſhapen in iniquity, and in ſin did my mother conceive me. Eph.* 2.3. *We are all by nature the children of wrath. Gen.*6.5.

Again, the Circumciſion of infants under the Law proves ſomething there was in the ſoul that ought to be cut away which God promiſed to do *Deut.* 30. 6.

Likewiſe the Baptiſme of Infants doth ſhew there is ſomething unclean, that hath need of cleanſing; which God hath promiſed to do *Iohn* 3. 5. *Titus* 3. 5. *Epheſians* 5. 26,27.

The death of infants doth confirm it; who die not *ex neceſſitate naturæ* but *ex merito peccati*, not out of the neceſſity of nature, but for the puniſhment of Original ſin, *for the wages of ſin is death, or death is the wages of ſin Rom.* 6.23. now it cannot be meant of actual ſin, and therefore it muſt be for Original ſin. Which is cleer out of *Rom.*5.12,18.

{ Your argument *ab injuſto*, that it is an hard thing to ſay that thouſands are now in hell for Original ſinne. Page. 72.

Who art thou that diſputeſt with God *Rom.* 9.20? if they be the children of Chriſtian Parents, there is hope of mercy, though they die without the Sacrament of Baptiſme; becauſe they are born within the Covenant:

If they be the children of Infidels, we may remember the *book of life*, which no man knows but God; therefore we

may ſuſpend our judgement therein. *So it is we know, whoſoever is not found written in the Book of life ſhall be caſt into the Lake of fire.* Rev. 20. 15. But a ſtrange thing it is, that this ſhould be a hard ſaying to you (if any man ſaid ſo) who deny the perpetuity of Hell fire.

Page. 73. { You object *Mark* 10. 13. And they brought young Children to him that he ſhould touch them.

This place makes againſt you: it ſhews there was ſomthing in them, that was to be healed, or elſe they would not have brought them to Chriſt, to be touched, you confeſſe it is brought to prove the Baptiſme of Infants, and ſo it is, not without reaſon: for if they be born of beleeving parents as thoſe were (otherwiſe they would not have brought them to Chriſt to be touched and bleſſed) then have they as good right to the Sacrament of Baptiſme, as the Children under the Law had to the Sacrament of Circumciſion, in regard the *promiſe was made to Abraham and to his ſeed, and to all that are afar of, even as many as the Lord our God ſhall call* Acts. 2. 39.

Page 72. You object *Matth.* 18. 2 (with an abſurd expoſition of it) For his Diſciples ſtriving for ſuperiority: his anſwer related particularly to their ambition: that they ſhould not ſtrive for Superiority; but be converted and become humble, otherwiſe *they ſhould not enter into the kingdom of Heaven*, but let me ask you, what then ſhould become of them? you ſhould have done well to have expounded that alſo, but it was not for your purpoſe.

Page 72. Alſo the conference of Chriſt and *Nicodemus John* 3. 4.

This makes not on your ſide; doth not Chriſt plainly tell him, *except a man be born again of water and the Spirit* he *cannot enter into the Kingdom of God?* He gives a reaſon for it in the next *Verſe, That which is born of fleſh is fleſh &c.*

Laſtly,

Lastly, you contradict your self fouly in this Chapter, [you Page 73.
say, you denie not the Baptizing of Children with water to them that are free to do it] and immediately you call Baptisme *Iohns* administration of water (and say) it was onely to last *Iohns* time, and then to be made void.

CHAP. XIX.

It is the saying of the Apostle 2 *Tim.*3.13. *That evil men and seducers shall wax worse and worse, deceiving and being deceived*: Here we have it verified in you; for here you are grown to such to such an height of impudence that you dare out-face a truth as apparent as the light at noon-day.

{ You say We have no ground from the Lord Ie- Page 76.
sus Christ by precept, nor example, to Baptize with water.]

What say you to that of *Ioh.*3.5.(before mentioned) where our Saviour tells *Nicodemus*, that *except a man be born of water and the spirit he cannot enter into the Kingdome of God.*

Likewise that of our Saviour himself *Mat.*28.19. *Go therefore and teach all Nations, Baptizing them in the name of the Father, Son, and holy Ghost.*

Have we not examples for it also? read *Iohn* 4.1,2.

Again, can you answer to that of the *Eunuch Acts* 8.36. *And as they went on their way, they came to a certain water; and the Eunuch said, see, here is water, what doth hinder me to be Baptised? and they went both down into the water, both* Philip *and the eunuch and he Batised him* v.38.

The very name or signification of the word Baptisme from Βαπτίζω may confute you: moreover water is one of the parts of the Sacrament.

Is it not called *the Laver of Regeneration: Titus* 3. 5. wherein Christ doth wash and cleanse his Church, 1 *Cor.* 6. 11. *and such were some of you; but ye are washed, &c. Eph.* 5. 26. *that he* might sanctifie and cleanse it with the washing of water by the Word.

But to help the matter you make it a thing of indifferency.

And say [I deny it none whose tender conscience doth desire it] using that of St. *Paul* spoken of things indifferent. 1 *Cor.* 9. 22.

When it is a thing so far from being indifferent, and so necessary, that the wilful neglect, and contempt thereof is a damnable sin, *Iohn* 15. 22. *Gen.* 17. 14. yet I doubt not upon deep repentance God will forgive it. Read *Bern. Epist.* 77.

The next thing to be taken notice of is, that you return to your former Vomit, which you cast up in the 14th. Chapter, and which you again lick up in the second Article towards the end of your Book.

Page 76. { You say [God will destroy mans sins, and iniquities, but not man.]

And to make people believe this, you run through a great many passages of Scripture, as if they made for you, when in truth they, and the whole current of the Word of God are against it. I will recite a few amongst many, *Psal.* 5. 6. *Thou shalt destroy them that speak leasing, and the Lord abhors both the bloody and deceitful man,* (not the lies and deceits of men only, but them that speak lies and work deceit, such as your self, without repentance, which God of his mercy give you.)

Read Pro. 16. 4.
Hab. 1. 12.
Rom. 9. 12.
Iud. 1. 4.
Heb. 1. 12.
Exod. 32. 32.
Rev. 7. 8, & 20. 15.

Psal. 11. 6, 7. *Upon the ungodly he shall rain snares, fire, and Brimstone, storms and tempests: this shall be the portion*

of

of the Wicked, (upon the ungodly the *Pſalmiſt* ſayes, ſpeaking of their perſons, not of ſins.)

Pſal 9. 17. *The wicked ſhall be turned into Hell, and all the Nations that forget God*; (wicked people and Nations, not wickedneſs and national ſins only.)

And this is verified in the deſtruction of the old world, 1 *Pet.* 3. 20.

In *Corah* and his company, *Num.* 16. 33.

In *Iudas* the ſon of Perdition, *John* 17. 12. who is ſaid to go to his place, *Acts* 1. 25. whither all ungodly men ſhall go, without repentance, *in the day of judgement and perdition of ungodly men,* 2 *Pet.* 3. 7. (he doth not ſay in the day of perdition of their ſins,) but of themſelves. Read *Iude Verſe* 15. 2 *Theſ.* 1. 7, 8, 9. many more places I could adde to the ſame purpoſe; but that you have done it to my hand, as that in *Pſal.* 21, 8, 9. *Thine hand ſhall finde out all thine enemies, thy right hand ſhall finde out thoſe that hate thee: thou ſhalt make them as a fiery Oven, in the time of thine anger, the Lord ſhall ſwallow them up in his wrath, and the fire ſhall devoure them.* Where it is manifeſt, the Prophet ſpeaks of Perſons not of ſins; of ſubſtances, not of accidents that do adhere to ſubjects: as for your idle ſhift, that he means the Bryars and thorns in them; it is falſe, God doth not conſume the Bryars and Thorns, as you call them in Impenitent ſinners, but puniſhes them and their Bryars and Thorns *together, and none ſhall quench them.* Iſa. 1. 32. *the ſoul that ſinneth ſhall die,* Eze. 18. 20. *The Lord will plead the cauſe of the poor, and ſpoil the ſouls of thoſe that ſpoiled them.* *Pro.* 22. 23. as for that place you alledge out of 1 *Cor.* 3. 15. it is expounded and fully anſwered before, in my anſwer to your third Chapter *Page* 18.

Again, you object that of *Iacob* and *Eſau. Iacob have I loved, and Eſau have I hated:* a place ſo fully againſt you, that were you not hardned, it were ſufficient to convert you. Page 76.

They

They were the ſons of *Iſaac* by *Rebecca*, *Gen.* 25. 26, 27, 28. where you may read the Hiſtory at large, of whom St. *Paul* ſays, *Rom.* 9. 11, 12. *They being not yet born, neither having done good or evil: it was ſaid unto her, the elder ſhall ſerve the younger, as it is writtten,* Jacob *have I loved, but* Eſau *have I hated*; therefore he means not *Eſau's* ſins.

Mal. 1. 2.

But here you fall to your old ſhift of Allegorizing the Scriptures, but very unhandſomely, that place of *Obad.* 17, 18, 21. (quoted in your Margent (*Page* 77.) ſpoils your Allegory, the words are theſe. *Upon Mount* Sion *ſhall be deliverance, and there ſhall be holineſs, and the houſe of* Jacob *ſhall poſſeſs their poſſeſſions: and the houſe of* Iacob *ſhall be a fire, and the houſe of* Joſeph *a flame, and the houſe of* Eſau *for Stubble, and they ſhall kindle in them, and devour them, and there ſhall not be any remaining of the houſe of* Eſau; *for the Lord hath ſpoken it.* Here *God* threatens to deſtroy the houſe of *Eſau*, and to eſtabliſh his Church, the houſe of *Jacob*; they ſhould dwell in their poſſeſſions, he would deſtroy *Eſau* by the houſe of *Iacob*: *Iacob* ſhould be to them like a fire, and they ſhould be like ſtubble: which was verify'd in *Mac.* 2. 10.

Page 77.

You object *Iſa.* 27. 4, 9. *Fury is not in me: who would ſet the Briars and Thorns againſt me in battel? I would go through them, I would burn them together.* The ſenſe of which words is this; fury is not in me to deſtroy the Vineyard (read the three Verſes before) but fury is in me to deſtroy the Adverſaries of it; though they ſet themſelves in battel againſt me, like Bryars and Thorns; yet could I go through them, and burn them together. The purpoſe of the Prophet here is to foretel the deſtruction of *Leviathan*, that crooked Serpent, take it either for the Type or Antitype, for the *Aſſyrian*, or Satan; and in that day ſhall the Church ſing a ſong of Triumph, Verſe 2, 3. Secondly, verſe 9. *by this, ſhall the iniquitie of* Jacob *be purged*, by what? by their repentance; whereof he ſets down the fruits, which ſhould ſhew themſelves in the reformation from Idolatrie, when he ſhould overthrow the Altars, and Groves of their images.

Now

Now what is all this, to prove (as you would have it) the purging away of in iniquity form *Esau*, from the wicked and reprobate.

1. Here is a destruction of Satan and the wicked threatned.

2 A song of Triumph for the execution of Gods judgments.

3. A promise to spare the house of *Jacob* because they repent.

And therefore your Allorizing is absurd and erroneous most repugnant to the meaning of the Prophet in this Chapter, whose intention is to shew, that God will destroy the wicked, who are but as briers and thorns, when they set themselves in battle against him: he will break through them and consume them, as fire doth wood.

Here that place in *Isa.* 6.6,7. is also brought to garnish your errour, and in this manner. *God caused a Seraphim with a coal from the Altar to touch the mouth of the Prophet, to take his iniquity away* (*whom he was about to send on his message, and fit for his calling*) therefore God will purge lips, and take away the iniquity of the reprobate and false Prophets. A goodly conclusion, is it not? it seems plainly your lips have not been touched with such a coal; that you utter such abominable falsities, and so abuse the Scriptures.

You reach in *Mal.*3.3. to maintain the same errour; but to what purpose, let the world judge. The Prophet there shews, that when Christ should come: he should refine his silver, that is, his Church the sons of Levi the purest of his Silver; for even they stood in need of purifying: now can the reprobate be called the purest of his silver? your argument deserves to be hist at rather then answered. Read the 5. verse following, and there you shal finde that Christ takes another course with them, where it is said I will come neer to you to judgement, I will be a swift witnesse against the sorcerers, against adulterers, against the falsel-wearers &c. So

you may see it is against the persons, not against their sins, agreeable is that in 2 *Pet.*2.1,2,3.&c.

Your last Proofe is *Reve.* 15. 8. *And the Temple was filled with smoke &c.*

I will first shew the true meaning of the place, and then observe the unfitnesse of your Allegory.

The Spirit of God in the 14. Chapter foretells the day of judgement (verse 19,20.) but before the coming of the great and terrible day of the Lord, he signifies several horrible judgements that should fall upon the kingdom of Anti-Christ Chap.16.

Now that they might know these judgements came not by chance, he shews from whence they came, and that was from the Temple of God, from above, ver.5. which Temple was filled with smoke, which signifies the glory of God, as in 1 *Kin.*8.10,11.

1. He doth it to admonish us, that we pry not too narrowly into Gods judgements, for they are incomprehensible; but to wait untill the day when all secrets shall be made manifest 1 *Cor.* 4.5.

Let us See now what your Allegory can deduce from this.

Because God, before the day of judgement, will send seven fearful Plagues from above upon the earth, that is, upon the followers of Anti-Christ, the men which have the mark of the beast, and worship his image (*Rev.*16. 1,2.) *on the wicked and such as shed the blood of the Saints* (*ver.* 6.) therefore will he not destroy any man (not the impenitent unbeleeving Reprobate excepted); for this that you indevour to assert in this Chapter, and now consider what a conclusion you have made, and how your Allegory is vanished.

CHAP.

CHAP. 20. Page 78.

In this Chapter you tax the Magiſtrates and miniſters for illegal proceedings againſt you: I know it is the Cuſtome of ſuch companions as you, to be the firſt accuſers, that thereby they may ſeem to be innocent. I am a ſtranger to their proceedings againſt you, but onely by the relation of them; yet not ſo much to ſome of the perſons, but that I know them to be men of that integrity, that they would not wrong you, as the event will queſtionleſſe make manifeſt.

And whereas you ſay you are charged for being a Blaſphemer, it is evident you are ſo, and therefore cannot juſtly complain of any injuſtice done you in that particular; for any Good Chriſtian that reads your book, will aſſuredly condemn you of Blaſphemy; becauſe you make *God* the Author of your lies; wreſting and perverting the Scriptures to ſerve your wicked purpoſes.

For your confidence in boaſting (that you are clear and innocent in your own ſpirit) it moves me not, nor any man els that hath heard and read of the practices of the devil; For we know there is a ſpiritual witchcraft, and Satan doth delude the phancies of Hereticks, as well as of Witches: *Gal.* 3. 1. making them beleeve they are, what they are not: hence it came to paſſe, that many falſe Chriſts, falſe Prophets, and falſe Apoſtles; when they were nothing elſe but devils in *Samuels* mantle. I remember two notable examples I have read of to this purpoſe, the one of old, the other of late, that of old is in *Euſebius lib.* 5. *Cap.* 14. of *Montanus* the Heretick, who being ſtrongly deluded by the Spirit of errour, uttered ſtrange Doctrines contrary to the truth, and yet boaſted that he had the ſpirit, and the gift of Propheſie, as alſo did his two trulls calling themſelves Propheteſſes, when they were deluded by the foul ſpirit, as appeared by their deſperate ends; for *Judas* like they became their own Executioners. Page 79.

The ſecond example ſhall be that of wicked *Hacket*, *Copping* and *Arthington*, in the reign of Queen *Elizabeth* 1591. This wicked

wicked impostor gave out he was extraordinarily annointed with the Holy Ghost, and sent forth *Coppinger* and *Arthington* his seduced Varlets, under the name of two Prophets, mercy and judgement, to preach him up in the City of *London*, to tell the people that Christ was come with his fan in his hand to judge the earth; and that he lodged at *Walkers* house neer Broken-wharf, and if they would not beleeve it, let them come and see it, and kill him if they can: these accursed Hereticks lived and died in their damnable error, *Hacket* was hanged, drawn and quartered, and his two false prophts died, the one in the Counter, the other in Bride-well; a just judgement of God on such Blasphemers, are not here strong delusions, who would not wonder at this? if he did not know the wiles of *Satan*, in deluding the mindes of such as God hath given up into his hands, for your contempt of the truths, St. *Paul* 2 *Thes.* 2.10. 11. I do not therefore wonder at your confidence, but I pitty your blindnesse, your are deadly sick, and not feel your disease, struck with the sting of the Serpent, yet do not feel your pain, but die singing. I shall therefore desire God, if it be his will, to give yo a sight and feeling of your own miserable condition, and deliver you out of the snare of the Devil, who hath taken you captive and holds you fast, making you an unhappy instrument to deceive your self, and to seduce others. I shall desire all good Christians to avoid your society, that so you may be ashamed, and they not infected with your damnable errours, for your words do fret like a cancer. 2 *Tim.* 2.17. I shall then conclude with the words of St. *Paul* Rom. 16.17, 18. and *Tit.* 9.3, 10, 11. *Par enim est ut nos qui sumus Christiani omnes &c.* For it behoveth us that are Christians, to eschew all such as open their mouthes against Christ, and such as are alienated in minde from him, as enemies of God and rotten sheep, corrupting the sense of mans minde &c. as *Alexander Epist. Alex. Socrat. lib.* 1. *cap.* 9.

FINIS.

MVSEVM BRITANNICVM